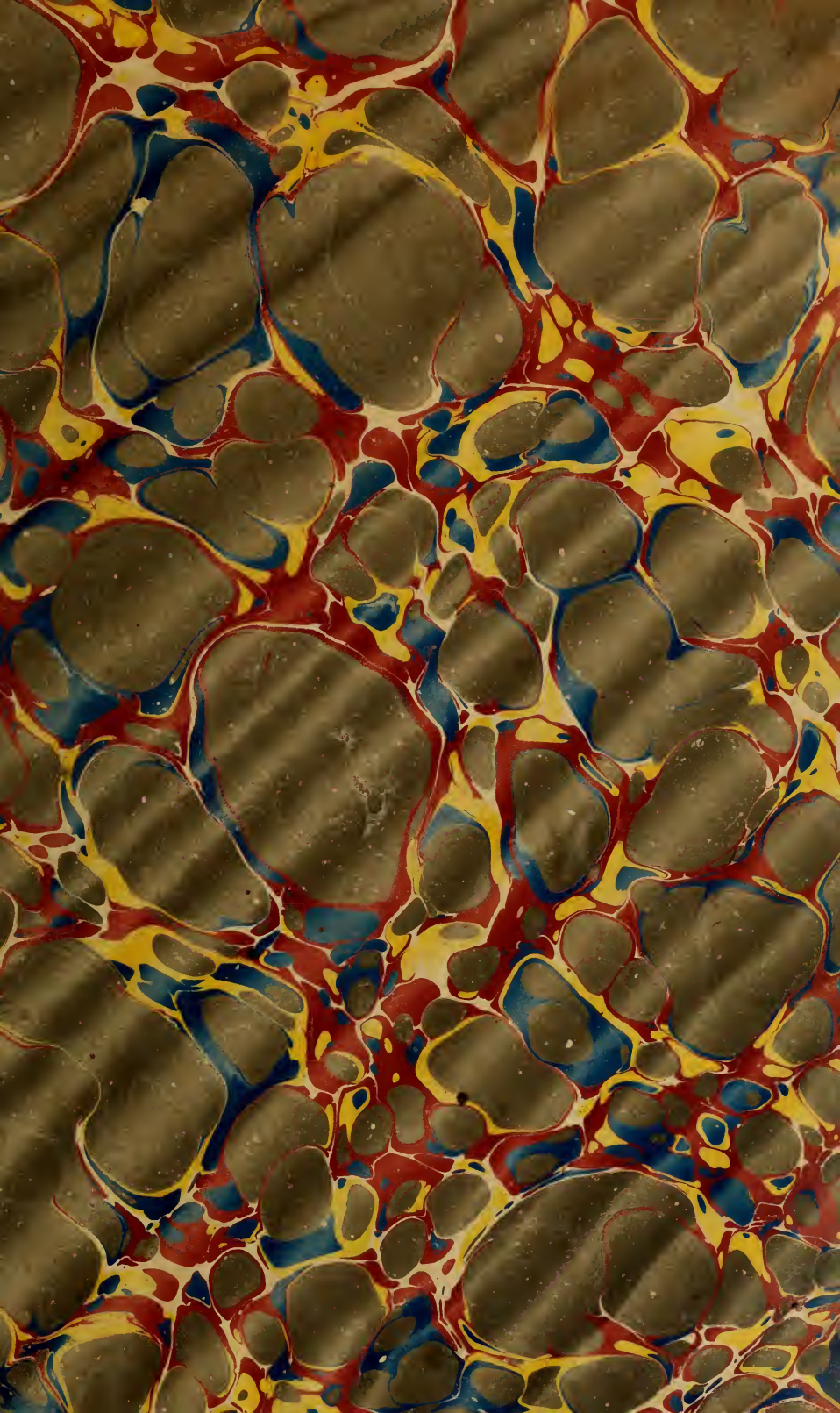

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THE

GOSPEL - VISITOR,

A MONTHLY PUBLICATION

DEVOTED

TO THE EXHIBITION AND DEFENCE

OF GOSPEL - PRINCIPLES & GOSPEL - PRACTICE

IN THEIR PRIMITIVE PURITY AND SIMPLICITY, IN ORDER TO

PROMOTE CHRISTIAN UNION, BROTHERLY LOVE &

UNIVERSAL CHARITY.

"*For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.*" Rom. i. 16.

— —

HENRY KURTZ, Editor & Proprietor.
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THE MONTHLY GOSPEL VISITOR.

VOL. VII. January 1857. NO. 1.

INTRODUCTION.

Friendly Reader:—With this number, we introduce to you the seventh Volume of the "Gospel Visitor." And if possible, we feel more anxious than ever, to give it a character worthy of its name, and of your reading and patronage. We are more than ever impressed with the necessity of the church of Christ bringing to bear her influence through every agency at her command, for fulfilling her mission as "the light of the world" and "the salt of the earth." The field which we see spread out before us, and which is overgrown with briars and thorns, and which the church is to clear, break up, and sow with gospel seed, is the world. How great then is the work! And how great the demand for faithful, zealous, sacrificing, united, prayerful, and godly efforts, to accomplish this work!

Eighteen hundred years have passed away, since the Son of God, standing on the mount of Olivet, and as he was about ascending to his Father and our Father, to his God and our God, as the last charge to his disciples, commanded them to "go into all the world and preach the gospel to every creature;" and since that time, much has been done to spread the truth; and yet, "the world lieth in wickedness." "Be not slothful," is a divine command given to Christians.

Do we ask, what shall we do? The apostolic answer is, "As we have therefore *opportunity*, let us do good unto all men." Here is the rule by which Christians are to know, how much they are to do for the promotion of the cause of Christ. This rule applies to the rich and to the poor, to those of the humblest talents, and to those of the most splendid genius—"As we have opportunity." Acknowledging the binding power of this rule, can the church of Christ consistently refrain from using the facilities afforded by the printing press, for spreading the knowledge of the true God and Jesus Christ whom he hath sent? Writing and printing do not only afford excellent facilities for the more extensive spread of truth, but they likewise offer excellent means for preserving what is valuable.

It is an old observation, that a word heard perishes, but a letter written remains. Whatever we consider important we desire to have in writing. And we should know nothing of ancient history, had it not been committed to writing, and handed down to us in books and manuscripts. God himself, made use of writing for teaching and preserving his law. It is said he wrote his law with his own hand. The prophets were commanded to write their words. And we have quite a number of books written by the apostles. Likewise many of the early Christians, by writing and transcribing their copies, have left many useful and interesting works which have come down to us.

Had they been acquainted with the art of printing as we are, no doubt their writings would have been much more numerous. So anxious were they to defend and spread the truth, that they

used all the facilities they possessed to accomplish these ends. And as our advantages are so much superior to theirs, shall we not use them? We certainly should. In addition to the facilities afforded by the press for issuing instructive and edifying works, we have the most ample means afforded by our mails for sending them to every part of the country. These means should be put under contribution to glorify God and bless man.

With the determination to use the pen and press in the best manner in our power, we have commenced another volume of the GOSPEL VISITOR, and we trust, we shall have the encouragement, the approbation, and patronage, of a large number of subscribers. And we sincerely hope the brotherhood generally, will encourage the work.

We are fully aware that our course has not escaped complaint and censure. We did not expect that it would. Knowing that we ourselves "are compassed with infirmity," and thinking that our readers are not all perfect, offenses will occasionally be given. Now to us it is painful to offend one of the least of them who believe on Jesus. And, indeed, it grieves us to know we have offended any of our fellow-men. There is such a variety of tastes and opinions among men, that what pleases one will displease another.

We know it is impossible to pursue any course of conduct against which no objections will be made. We have a striking example of this in the life of John the Baptist, and in that of Christ. It reads as follows: "John came neither eating nor drinking; and they say, He hath a devil. The Son of man came eating and drinking; and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners."

We recently received two letters alluding in the main, to the same subject. The author of the one complained that we did not say more upon the subject; the author of the other complained that we said so much. This is the situation we are placed in. Can not all our readers bear a little? The very articles which give offence to some, give pleasure to others. The primary object, however, of the editors is not merely to please themselves, or their readers;—it is to make our work an humble auxiliary to the bible; and thus co-operate with those divine and successful means to answer the various ends the scriptures are designed to answer, as stated in the following passage: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Gospel Visitor is no partisan journal, nor the exponent of any sectarian creed. The editors believe that "all unrighteousness is sin," and that it is the duty of all Christians to oppose sin—That it becomes all who have named the name of Christ, and who profess to follow him, to "fulfill all righteousness"—That God "hath made of one blood all nations of men," and hath counted them sufficiently precious, to justify him in redeeming them with the precious blood of Christ—That as God loves all, and desires to have all saved, we should love all, and seek the salvation of all. In short, every Christian interest and doctrine has our sympathy and approbation; every form of sin however popular and ancient, will meet our disapprobation and opposition. Although our work is humble in its character, and limited in its influence, to the Head of the Church we feel we are responsible,

and with supreme regard to his will and pleasure, we will try to execute it. It causes us much anxiety, and no little labor; and we think if our readers would fully understand our situation, they would not envy us our place. But a desire to serve God and his saints, and to be useful in the world while here, reconciles us to our post of duty; and the hope that our labors, however humble, may not be altogether in vain, gives us comfort.

Our prayer to Almighty God is, that we may be instrumental in his hands of doing more the present year than ever before, in advancing his cause, and in edifying his people.

We shall spare no pains, and shall strive to the utmost extent of our abilities, to benefit our readers. And by the contributions of our correspondents who may write for our pages, by suitable selections, and by the humble productions of the editors, and above all by the blessings of heaven upon our labors, we hope to make the Gospel Visitor worthy of the patronage of a Christian community, We solicit our readers' prayers and assistance for the building up of a Christian publication, that may exert a sanctifying influence upon the people among whom it may circulate.

THE NEW YEAR.

"Another leaf of time we turn."

Man hesitates much before he performs his duty; and although he does not often calmly decide to abandon it for ever, and dismiss it finally from his thoughts, yet he is too ready to postpone it. There is great danger in such a course. "The night cometh wherein no man can work." So spake the lips of TRUTH. But the language of the Bible is not heeded, and man is in danger of deferring his work till it is for ever too late. And as if to counteract this tendency in human nature, all the appearances of nature conspire to remind us of the flight of time, and the progress of life. By the laws of nature, time is broken up into divisions, and various changes occur. Day and night follow each other, the seasons are diversified, the sun rises and sets, and the moon waxes and wanes. If there were no divisions in time, and no changes in life, we would be much more likely to lose sight of the end of both. But as things are, nature, obedient to the laws of change given to her by her Ruler, unites her voice with the language of revelation in reminding us that our "days are as a shadow that passeth away."

Yet with all these solemn admonitions from nature and revelation, to remind us of the close of life, how many remain neglectful of that work which can be done only in this life, and which alone can save us from ruin!

Let the close of another year awaken us to reflection. The year one thousand eight hundred and fifty six is gone, and is numbered with the past. We contemplate its departure with mournful feelings. The departed year like, the spirits of the departed dead, has gone to eternity, to bear its record of human actions to the recording angel to have them entered upon God's "book of remembrance." And there must the criminal actions remain until the day of judgment, unless removed by the genuine repentance of their authors. With what scrutiny, then, should we examine the occurrences of the year in which we have taken a part, and thus ascertain the moral character of our actions.

It is well for us at the close of the year, to take a retrospective view of it, and seriously consider whether we are wiser and holier than we were when it commenced, or whether too much of it has been unprofitably spent. "So teach us to number our days that we may apply our hearts unto wisdom." This is a very appropriate prayer, and should be used by us all. He that numbereth his days, and taketh a proper view of the shortness of this life, compared with the ages of ages of that futurity which is before him, will be likely to improve in the school of true and of heavenly wisdom. The thought that the present life is short, and that it is the only one we shall have to enable us to prepare us for heaven, should arouse us from slothfulness, and lead us to untiring diligence in the performance of all our duties.

Have we been thus diligently engaged during the year that has just closed? Or do our memories and consciences charge and reproach us, that "we have left undone those things which we ought to have done; and have done those things which we ought not to have done?" Have we permitted pride, and malice, and envy, to enter into and corrupt our hearts? And have we through unwatchfulness, exposed ourselves to the shocks of ungoverned passions, and thus destroyed our peace and happiness?

In closing the year that is past, we hope we have all laid aside "all malice, all guile, hypocrisies, & envies, & all evil speakings," that in commencing a new year, we may commence anew to live a life of holy consecration to God. Let us say with one of old, "If I have done iniquity, I will do no more."

What the past year has been to many, namely the year of their exodus from time to eternity the present will be to others. Such it may be to him who is now writing these lines.—Such it may be to some who read them. How appropriate the followihg admonition of the Savior: "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."

In entering upon the new year, let us not forget the important lessons taught us by the experience of our race, and by the word of God. One well worthy of our consideration, is the following: "In the world ye shall have tribulation." Or in the words of another inspired writer, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Let us always remember that our christian life is a warfare, and that our enemies are numerous, formidable and vigilant. We, therefore, should be "sober, and watch unto prayer." Let us not be contented to remain on the defensive only, and merely keep possession of the territory which has been conquered. But let the conquest be extended until the whole empire of the heart with all its inhabitants be subdued and every thought is brought into captivity "to the obedience of Christ."

Let us enter upon the new year with an enlarged desire to be useful. What an amount of work there is to do! "The harvest is great and the laborers are few." It should be, and it is, the ardent wish of the Christian to imitate Christ. And in no way whatever can we imitate Christ better, than by doing good, for *he* "went about doing good." Indeed, if this disposition is not within us, there will be so little resemblance to Christ in us, that he will not know us in the day of judgment.

Do we want the present year to be one of happiness? This no doubt is our wish. Well, we may have it so. But we must bring to the assistance of our wish, an unbending principle of righteousness, and an active faith. Otherwise our wish cannot be gratified. It is a common practice in the world for people to wish each other a happy new year. There is nothing amiss in this, when such a wish is a true expression of the heart. But the wishes of millions cannot make us completely happy. Angels wish us a happy new year, but they cannot make it so without our own exertions. Even God himself, with all his ardent desires to see man happy, cannot make him so in his sins. There is but one state in which man can be really happy, and that is, the state of obedience. "If ye know these things, happy are ye if ye do them." Let us then enter upon the new year with a settled purpose of heart to spend it in the service of God,—to bear every cross—to endure every pain—to make every sacrifice, which duty demands. Then shall we, indeed, have a happy new year. That all our readers may enjoy this, we prayerfully wish them the grace of God.

BELSHAZZAR'S FEAST.

Belchazzar was the last of the sovereigns of the Babylonic-Chaldean empire. He was one of that numerous and miserable class of mankind, which has prostituted the influence afforded it by high and official stations in society, to the promotion of wickedness, and to the bringing of ruin upon itself and others.

As it was common in the times in which he lived for eastern kings to make splendid feasts to their lords, he made one. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand," Dan. 5: 1. The condition of his kingdom was such at the time, that fasting would have more become him than feasting, and sack cloth and ashes, than the purple robes of royalty. Cyrus, king of Persia had been engaged in a warlike contest for twenty one years to conquer his kingdom, and for two years had besieged Babylon, his capital. But perhaps his feast was a religious one, in honor to his idol gods, to secure their assistance against the attack of his enemy. If so, he was very unsuccessful.

His wickedness was rebuked by God in the most awful and extraordinary manner. In the midst of the feast, when the cup of their carnal joy and sensual pleasure seemed full, a hand appeared, writing a sentence on the wall. This wonderful and miraculous occurrence greatly alarmed the king, and his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another, Dan. 5: 6.

"The merriest laugh which then was heard
Has chang'd its tones to maniac screams,
As half quench'd memory kindles up
Glimm'rings of guilt in feverish dreams."

"The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom," Dan. 5: 7. "Then came in all the king's wise men, but they could not read the writing, nor make known to the king the interpretation thereof," ver. 8. "Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished," ver. 9.

In this awful crisis, Nitocris, the kings mother, entered the banquet-

house, and recommended her son to send for Daniel, saying, there is a man in thy kingdom, in whom is the spirit of the holy gods: and, in the days of thy father, light and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew thee the interpretation. ver. 11.12.

Daniel at one time had stood high in the court of Babylon: but he seems to have been removed from his post of honor, and to have almost been forgotten. Being called, however, again to court, to solve difficulties which none in Babylon but he could solve, he answers to the call of his sovereign, and appears before him, with a terrible interpretation of the writing on the wall; no doubt he regretted very much that he was not the bearer of a more welcome message. But as he was a true prophet of the Lord, he could only deliver the message which he gave him: he would not cry, "peace, peace, when there was no peace.

When the prophet of the Lord came into the King's presence, he fearlessly reproved him for his numerous and great transgressions, and informed him that the profane use he had made of the sacred vessels of the Jewish temple, and other sins which he had committed, were the cause of the awful sentence on the wall. But let us hear the prophet in his own words. "O thou King, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and, for the majesty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Dan. 5: 18—23. There are two circumstances in the above address of Daniel to the king, which greatly enhanced his guilt. First, he knew how God had dealt with his father, Nebuchadnezzar, "when his heart was lifted up and his mind hardened in pride." In the fourth chapter of Daniel we have recorded the singular history of the judgment of heaven inflicted on Nebuchadnezzar as a punishment for his pride, and which is given by the king himself to his people, in the form of a royal proclamation, in the introduction to which we find the following words: "I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders!" This address of the king, contains an account of his experience concerning both his affliction and recovery.

And while he was walking in his royal palace, and contemplating his splendid works, he gave utterance to the feelings of his proud heart in the words contained in verse 30. "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" These remarkable words had scarcely passed his lips, when a voice from heaven proclaimed to him. "The kingdom is departed from thee." And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." This remarkable prediction was immediately fulfilled, and Nebuchadnezzar changed his palace for a place among the beasts of the field. He continued in this melancholy and wretched condition during the period named, at the end of which he was restored to the use of his understanding, ver. 36. Now all this was known to Belshazzar. And with an astonishing recklessness, to the powerful example afforded by his predecessor, of heaven's vengeance upon a guilty monarch, he gave himself up to a course of unrestrained wickedness. How slow is sinful man to learn his danger and his duty! Let the reader pause here, and reflect. Belshazzar had ample opportunities of knowing from the case of his predecessor, that his own course was a dangerous one, and yet he continued therein. By disregarding the impressive and instructive lessons of former times, which were before him, he rendered himself more deserving of his miserable end.

The second special sin with which Belshazzar was charged by the prophet, was the making profane use of the holy vessels taken from the Jewish temple at Jerusalem. These vessels had all with much solemnity been anointed, and dedicated to God and his service. Nebuchadnezzar in robbing the temple of these vessels, had committed a great offence against heaven. And Belshazzar, by using these vessels in the profane and idolatrous manner in which he did, committed an offence, if possible, greater than that of his father.

After a faithful reproof of the king for his sins, Daniel read the writing, which was, MENE, MENE, TEKEL, UPHARSIN. The following is the interpretation: "MENE; God hath numbered thy kingdom, and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided and given to the Medes and Persians." The events which followed, proved the interpretation of Daniel true. Cyrus the general of the Persian troops had already besieged Babylon two years without being able to take it. Historians say that Cyrus knew of Belshazzar's feast, and resolved to use the occasion to his advantage. Having turned by means of a canal, a branch of the river Euphrates which passed through the city, into a lake near by, he then marched through the empty channel, and made his way to the outer walls of the fortified palace on its banks; finding here the brazen gates carelessly left open by the royal guards who were engaged in revelry, he entered with his troops. And in this manner was fulfilled to the very letter the prophecy of Isaiah concerning Cyrus: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Is. 45: 1.

Josephus tells us that when Daniel told the King what the writing upon the wall signified, he was in great sorrow and affliction. This is not to be wondered at when we consider the manner in which the writing took place, and the import of it. But he had deferred his repentance too long, and heaven's threatening was fulfilled. "In that

night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Dan. 5: 30.

Thus ended the Babylonian empire. The day of its glory was short. Its wickedness destroyed it,

In reflecting upon the guilty career, and sorrowful end of Belshazzar, we would call our readers' attention to a few practical thoughts.

1. We have seen in the notice we have taken of him, that he was charged with a criminal neglect of the impressive, and practical lesson taught him. by the eventful life of his father. The prophet after enumerating many remarkable occurrences which happened in the life of that monarch, said to Belshazzar, "thou knewest all this." The language of the prophet plainly implies. that God designed the case of Nebuchadnezzar should be a warning to sinners. And thus, "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction. for instruction in righteousness." The apostle Paul in his first epistle to the Corinthian church, in referring to events which happened unto the Israelites, says, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted," 1 Cor. 10: 6. It is certainly a principle in the economy of God's moral government, to make the occurrences which happen immediately under his agency in any one age, examples to those who live in succeeding ages.

What an amount of instruction then have we, "upon whom the ends of the world are come," from the history of past ages! We stand upon a point of time, from which, with the Bible in our hand, the vision of our faith embraces a period of nearly six thousand years. Over this vast field of time what a number of events are scattered! And they all lend their light to make plain and legible this great moral truth, "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just.

2. The profaning of the sacred vessels which had been devoted to the Lord, was another prominent crime in the list which caused Belshazzar's ruin. Let us learn from this, to reverence sacred things, and to appropriate them to their proper use. And, especially, let those who have become "free from sin" and who have become the "servants of righteousness," not yield their "members of unrighteousness unto sin;" but let them "yield themselves unto God, as those that are alive from the dead, and their members as instruments of righteousness unto God," Rom. 6: 13—18.

Let the unconverted take warning from the case of Belshazzar, and humble their hearts before God, and submit to his authority, for, except they repent they shall all likewise perish." As we have so many warnings in God's dealings with individuals, to deter us from sin, let us be careful, that we do not expose ourselves to the same cutting reproof which was administered to the king of Babylon: "And thou his son, O Belshazzar, hast not humbled thy heart, *though thou knewest all this*,"

HERRNHUT, A SETTLEMENT OF MORAVIANS.

Herrnhut, is a small town in the Saxon province of Upper Lusatia, the original and principal seat of the Moravian brethren. It was founded in 1722 by Count Zinzendorf. The following account of the place and people is given by William Howitt, who visited it a few years ago.

Herrnhut itself is a neat, modern-looking little town, of about one thousand one hundred inhabitants. It is, like most German towns, built with streets crossing at right angles, and of white houses. In a spacious square

stands the little inn, the meeting house, the Single Brethren's House, and other buildings belonging to the community. The Single Sister's House stands also near, facing the lower end, or rather front of the church. Many private families live in their own separate houses. All is extremely neat, clean, and profoundly quiet. Few people are, at any time, seen going to and fro; and such a thing as a child playing in the street, is not to be seen. In respect to their education, they are very strict in their notions; and children, like John Wesley, are probably "taught to fear the rod, and cry softly." At all events, they are not allowed to play in the street: and you hear so little of them playing any where, that you would be inclined, did you not meet some under the care of nurses in the walks and gardens, to believe that there were none; or, (as has actually been the case here once,) only one child born in the year! A profound silence hovers over the whole place; and it is amazing that so many active persons should go forth to all parts of the world, from a centre which seems the very centre of the realms of sleep. They call it, themselves, life in stillness. We went through the Brethren's and Sister's House, and were much pleased with the quiet and neatness of every thing. It was interesting to see, in both houses, persons who had been into distant and very different parts of the world—into the hottest and coldest regions—in the missionary cause; and the children of missionaries, who had been born among the Caffres or the Esquimaux. Each community had its common dining-room, where they all dined, but at three different tables, each at a different rate of charge, so as to accommodate all persons. Poverty among them is no disgrace, except as the result of indolence or imprudence. Each community has its prayer-room and assembling-room. Music is much cultivated among them; and we observed in every room, appropriated to public or private worship, an organ or a piano; and in every sitting-room that we entered, was a violin, a guitar, or a flute.

It was amazing to see the sleeping-room of the women, which, like the dining-room, was for general use, and stocked with a host of little German beds, each for one person. The women in their little white muslin caps, had a certain resemblance to Friends, but were distinguished into married and unmarried, by the ribbons which tied their caps being of different colors. The young girls had deep red; the unmarried women, pink; the married women, blue; and the widows, white or gray. In the Brethren's house is a very excellent collection of stuffed birds, and other objects of natural history, which missionaries from different countries have enriched. Their church very much resembles a Friend's meeting-house; there are no pews, but plain benches—the men and women, like the Friends, sitting apart. They had a chair and desk for the preacher, and an organ, distinguishing the place from a meeting house of Friends. Indeed, very different to the Friends, they have an intense love of music, and preach, pray, and sing, at stated times and hours. We were admitted to one of their private singing meetings, and were surprised to see the person who presided give out the hymn sitting, and the whole company singing in the same position. They have, too, their love feasts, in imitation of the Agapae of the early Christian, at which tea and

bans are handed round. All who entertain any enmity against each other, are earnestly warned to absent themselves from these meetings, till they have rooted the offense from their hearts. At the close of the holy communion, each brother renews his pledge of faithfulness to the Lord, and gives his hand upon it to his fellow; the brethren kiss one another, and the sisters also do the same among themselves. They may contract marriage by mutual agreement, under the approbation of the elders; but they also frequently resort to the lot to determine them; and nothing is more common, than for a missionary to send home, requesting them to choose him a wife, who is thus selected. The damsel on whom the lot falls, has the liberty to decline the match, if she pleases; but, as it is regarded as a clear indication of the will of Providence, it is generally cheerfully acquiesced in; and a young woman will at once prepare herself, on being chosen, to go North or South—to the snowy fields of Labrador, or the burning deserts of Africa. The Herrnhuters declare that scarcely an instance has been known in which these marriages have not been completely happy ones.

MODERATE WISHES A SOURCE OF HAPPINESS.

The youthful shepherd Menalcus, being in search of a stray lamb from his flock, discovered in the recesses of the forest a hunter stretched at the foot of a tree, exhausted with fatigue & hunger. Alas, shepherd, he exclaimed, I came hither yesterday in pursuit of game; and I have been unable to retrace the path by which I entered this frightful solitude; or to discover a single vestage of a human footstep. I faint with hunger—give me relief, or I die!—Menalcus, supporting the stranger in his arms, fed him with bread from his scrip, and afterwards conducted him through the intricate mazes of the forest in safety. Menalcus being about to take leave of the hunter Eschinus, was detained by him. Thou hast preserved my life, shepherd, he said, and I will make thine happy. Follow me to the city. Thou shalt no longer dwell in a miserable cottage, but inhabit a superb palace surrounded with lofty columns of marble. Thou shalt drink high flavoured wines out of golden goblets, and eat the most costly viands from plates of silver.

Menalcus replied, Why should I go to the city? My little cottage shelters me from the rain and the wind. It is not surrounded with marble columns, but with delicious fruit-trees, from which I gather my repasts: and nothing can be more pure than the water which I draw in my earthen pitcher from the stream which runs by my door. Then on holydays I gather roses and lilies to ornament my little table; and those roses and lilies are more beautiful, and smell sweeter, than vases of gold or silver.

Come with me, shepherd, said Eschinus. I will lead thee through sumptuous gardens embellished with fountains and statues: thou shalt behold women, whose dazzling beauties the rays of the sun have never tarnished, habited in silks of the richest lines, and sparkling with jewels: and thou shalt hear concerts of musicians, whose transcendent skill will at once astonish and enchant thee.

Our sun-burnt shepherdesses are very handsome, replied Menalcus. How beautiful they look on holydays, when they put on garlands of fresh flowers, and we dance under the shade of our trees, or retire to the woods to listen to the song of the birds! Can your musicians sing more melodiously than our nightingale, blackbird, and linnet? No: I will not go to the city.

Then take this gold, exclaimed the grateful Eschinus, and with it supply all thy wants.

Gold is useless to me, says Menalcus; my fruit trees, my little garden, and the milk of my goats supply all my wants.

How then can I recompence thy kindness, happy shepherd? What wilt thou accept from me!

Since thou wilt insist, give me then the horn that hangs to thy belt. Horn is not easily broken; it will therefore be more useful to me than my earthen pitcher.

The hunter with a smile took the horn from his belt, and presented it to the shepherd, who hastened with it to his cottage, the abode of contentment, moderation and happiness,

Gesner.

* * *

RELIGION IN ALL THINGS.

As a good christian should consider every place holy because God is there, so he should look upon every part of his life as a matter of holiness, because it is to be offered to God.

The profession of a minister is a holy profession, because it is a ministration in holy things, an attendance at the altar. But worldly business is to be made holy unto the Lord, by being done as a service unto him, and in conformity to his divine will.

For as all men and all things in the world, as truly belong unto God, as any places, things, or persons that are devoted to divine service; so all things are to be used, and all persons are to act in their several states and employments for the glory of God.

Men of worldly business therefore must not look upon themselves as at liberty to live to themselves, to sacrifice to their own humours and tempers, because their employment is of a worldly nature. But they must consider that as the world and all worldly professions, as truly belong to God, as persons and things that are devoted to the altar: so it is as much the duty of men in worldly business to live wholly unto God, as it is the duty of those who are devoted to divine service.

As the whole world is Gods, so the whole world is to act for God. As all men have the same relation to God, so all men have all their powers and faculties from God, so all men are obliged to act for God with all their powers and faculties.

As all things are God's, so all things are to be used and regarded as the things of God. For men to abuse things on earth, and live to themselves, is the same rebellion against God, as for angels to abuse things in heaven; because God is just the same Lord of all the earth, as he is the Lord of all in heaven.

Things may and must differ in their use, but yet they are all to be used according to the will of God.

Men may and must differ in their employment, but yet they must all act for the same ends, as dutiful servants of God, in the right and pious performance of their several callings.

Ministers must live wholly unto God in one particular way, that is, in the exercise of holy offices, in the ministration of prayers and sacraments, and a zealous distribution of spiritual goods,

But men of other employments are in their particular ways as much obliged to act as the servants of God, and live wholly unto him in their several callings.

This is the only difference between ministers, and people of other callings.

When it can be shown that men might be vain, covetous, sensual, worldly-minded, or proud in the exercise of their worldly business, then it will be allowable for ministers to indulge the same tempers in their sacred profession. For though these tempers are most odious and most criminal in ministers, who besides their baptismal vow, have a second time devoted themselves to

God, to be his servants, not in the common offices of human life, but in the service of the most holy sacred things, and who are therefore to keep themselves as separate and different from the common life of other men, as a church or an altar is to be kept separate from houses and tables of common use: yet as all Christians are by their baptism devoted to God, and made professions of holiness, so are they all in their several callings to live as holy and heavenly persons; doing every thing in their common life only in such a manner, as it may be received by God, as a service done to him. For things spiritual and temporal, sacred and common, must like men and angels, like heaven and earth, all conspire in the glory of God.

As there is but one God and Father of us all, whose glory gives light and life to every thing that lives; whose presence fills all places, whose power supports all beings, whose providence ruleth all events; so every thing that lives, whether in heaven or earth, whether they be thrones or principalities, men or angels, they must all with one spirit, live wholly to the praise and glory of this one God and Father of them all. Angels as angels in their heavenly ministrations, but men as men, women as women, bishops as bishops, and deacons as deacons; some with things spiritual, and some with things temporal, offering to God the daily sacrifice of a reasonable life, wise actions, purity of heart, and heavenly affections.

This is the common business of all persons in this world. It is not left to any women in the world to trifle away their time in the follies and impertinences of a fashionable life, nor to any men to resign themselves up to worldly cares and concerns; it is not left to the rich to gratify their passion in the indulgence and pride of life; nor the poor to vex and torment their hearts with the poverty of their state; but men and women, rich and poor, must with bishops and deacons, walk before God in the same wise and holy spirit, in the same denial of all vain tempers, and in the same discipline and care of their souls; not only because they have all the same rational nature, and are servants of the same God, but because they all want the same holiness to make them fit for the same happiness, to which they are called. It is therefore absolutely necessary for all Christians, whether men or women to consider themselves as persons devoted to holiness; and so order their common ways of life by such rules of reason and piety, as may turn it into continual service to Almighty God. Now to make our labor or employment an acceptable service unto God, we must carry it on with the same spirit and temper, that is required in giving of alms, or any work of piety.

For, if *whether we eat or drink, or whatsoever we do, we must do all to the glory of God.* If *we are to use this world as if we used it not*; if we are to *present our bodies a living sacrifice, holy acceptable to God*; *if we are to live by faith, and not by sight*, and to *have our conversation in heaven*; then it is necessary that the common way of our life in every state, be made to glorify God by such tempers as make our prayers and adorations acceptable to him. For, if we are worldly or earthly minded in our employments, if they are carried on with vain desires, and covetous tempers, only to satisfy ourselves, we can no more be said to live to the glory of God, than gluttons and drunkards can be said to eat and drink to the glory of God.

As the glory of God is one and the same thing, so whatever we do suitable to it, must be done with one and the same spirit. The same state of mind which makes our alms and devotions acceptable, must also make our labor and employment, a proper offering to God. If a man labors to be rich, and pursues his business, that he may raise himself to a state of figure and glory in the world, he

is no longer serving God in his employment: he is acting under other masters, and has no more title to a reward from God, than he that gives alms, that he may be seen, or prays that he may be heard of men. For vain and earthly desires are no more allowable in our employments, than in our alms and devotions. For these tempers of worldly pride and vain glory, are not only evil, when they mix with our good works, but they have the same evil nature, and make us odious to God, when they enter into the common business of our employment. If it were allowable to indulge covetous or vain passions in our worldly employments, it would then be allowable to be vain-glorious in our devotions. But as our alms and devotions are not acceptable service, but when they proceed from a heart truly devoted to God, so our common employment cannot be reckoned a service to him, but when it is performed with the same temper and piety of heart.

Most of the employments of life are in their own nature lawful; and all those that are so, may be made a substantial part of our duty to God, if we engage in them only so far, and for such ends, as are suitable to beings that are to live above the world, all the time they are to live in the world. This is the only measure of our application to any worldly business, let it be what it will, where it will, it must have no more of our hands, our hearts, or our time, than is consistent with an hearty, daily, careful preparation of ourselves for another life. For as all Christians, as such, have renounced this world, to prepare themselves by daily devotion and universal holiness, for an eternal state of quite another nature, they must look upon worldly employments, as upon worldly wants and bodily infirmities; things not to be desired, but only to be endured and suffered, till death and the resurrection have carried us to an eternal state of real happiness.

Now he that does not look at the things of this life in this degree of littleness, cannot be either to feel or believe the greatest truths of Christianity. For if he thinks any thing great or important in human business, can he be said, to feel or believe those Scriptures which represent this life, and the greatest things of life, bubbles, vapors, dreams and shadows!

If he thinks figure, and show, and worldly glory, to be any proper happiness for a Christian, how can he be said to feel or believe this doctrine? *Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your names as evil for the Son of man's sake.* For surely, if there was any real happiness in figure, and show, and worldly glory; if these things deserved our thoughts and care, it could not be a matter of the highest joy, when we are torn from them by persecutions and sufferings. If, therefore, a man will so live, as to show, that he feels and believes the most fundamental doctrines of Christianity, he must live above the world; this is the temper that must enable him to do the business of life, and yet live wholly unto God, and to go through some worldly employment with a heavenly mind. And it is as necessary, that people live in their employments with this temper, as it is necessary that their employment itself be lawful.

The husbandman that tilleth the ground is employed in an honest business, that is necessary in life, and very capable of being made an acceptable service unto God. But if he labours and toils, not to serve any reasonable ends of life, but in order to have his plough made of silver and to have his horses harnassed in gold, the honesty of his employment is lost as to him, and his labor becomes his folly.

A tradesman may justly think that it is agreeable to the will of God, for him

to sell such things as are innocent and useful in life; such as help both himself and others to a reasonable support, and enable them to assist those that want to be assisted. But if instead of this, he trades only with regard to himself, without any other rule than his own temper, if it be his chief end in it to grow rich, that he may live in figure and indulgencies, and be able to retire from his business to idleness and luxury, his trade, as to him, loses all its innocency, and is so far from being acceptable service to God, that it is only a more plausible cause of covetousness, self-love, and ambition. For such a one turns the necessities of employments into pride and covetousness, just as the sot and epicure turn the necessities of eating and drinking into gluttony and drunkenness. Now he that is up early and late, that sweats and labors for these ends, that he may be some time or other rich, and live in pleasure and indulgence, lives no more to the glory of God, than he that plays and games for the same ends. For though there is a great difference between trading and gaming, yet most of that difference is lost, when men once trade with the same desires and tempers, and for the same ends that others game. Charity and fine dressing are things very different; but if men give alms for the same reasons that others dress fine, only to be seen and admired, charity is then but like the vanity of fine clothes. In like manner, if the same motives make some people painful and industrious in their trades, which make others constant at gaming, such pains are but like the pains of gaming.

LAW.

* * *

POETRY.

THE GOSPEL-VISITOR.

The VISITER still comes to us
Array'd in light and glory:
Its pages are with truth o'erspread
And not an idle story.

The "Word of God" its columns crown;
To heav'n it points our way,
Where Christ in glory ever reigns,
In one eternal day.

It's motto is the *Gospel's* truths,
And them it will defend:
Its teachings are so pure and plain,
On them we can depend:
They *edify* and they *instruct*,
And too *commend* the *truth*;
They turn the *sinner* unto God,
And too the *careless youth*.

A GOSPEL-VISITER it is:
The name it rightly suits:
The GOSPEL practice it upholds,
And *error* it refutes:
The hungry soul it food doth bring,
The thirsty drink it gives;
It points the sinner straight to heav'n,
Where Christ forever lives.

Oh brethren! none of us should be
Without the VISITOR:
Encouragement we all should give,
Unto the Editor(s):
Much good is done by it abroad.
Where-e'er it finds its way;
It points us home to heaven above,
Where we shall live for aye.

A. B. B.

* * *

THOUGHTS OF GOD.

Our thoughts to heav'n should oft be turn'd,
To God supremely high:
He form'd the earth, the heav'ns, and too
The blue ethereal sky:
The earth speaks of his glorious name,
How beautiful it is;
The heav'ns proclaim his handiwork;
All that we view is his.

Our thoughts to GOD should e'er be turn'd,
He reigns and rules above;
How wonderful to us his works,
He is the God of love.
"Oh GOD, *our* God in all the earth
How wonderful thou art!

Thou dost thy works all beautify,
And life to all impart.

At morning's hour, when we go forth
To view the sky so blue,
Our thoughts to God should then be turn'd,
Our minds be fill'd anew.—
He is the Lord of heav'n and earth,
And naught but dust we are;
And unto him all praise belongs
Of creatures near and far.

At eventide when all is clear,
And myriad orbs appear,
In heav'n's high vault, as diamonds,
And pearls, and gold so clear.
Oh! then our thoughts should be of God,
Who form'd those trinkets pure;
He guides the planets in their course,
He will for aye endure.

And when the pale but gentle moon,
Comes forth to shine anew;
And worlds of vast immitude,
Far in the ether blue;
Then, then our thoughts should be of God,
Our hearts with thanks o'erflow;
Our songs of praise to him direct,
All praise to him we owe.

A. B. B.

A LETTER FROM MICHAEL LANDES.

Dear friend and brother Henry Kurtz. Having been urged for some considerable time, to exhibit our weak confession of faith, inasmuch we are represented as despised outcasts very misunderstandingly afar off, and by many persons, I venture to do it now, and entreat thee heartily to insert it in the Gospel Visitor, if thou deemest it proper in love. Other than the pure, unmixed truth we have no desire to lay before our fellowmen, and with the help of God we seek to live in that truth, and we acknowledge all as our brethren and sisters, who confess with the mouth, and believe from the heart. Rom. 10: 9—11, by living up to their profession.

1. First we believe in a trinity of God, which consists in three parts or qualities as Father, Son and Holy Ghost and these Three are One with each other, and were thus before the foundation of the world, inasmuch God said, *"Let us make man in our image, after our likeness."*

2. We believe, that man was gloriously created after the image of God in the garden of Eden; but by giving ear to the serpent or devil man fell into unbelief toward God's commandment, and disobedience followed by taking and eating of the forbidden fruit, and thus death came upon all men, as from thence to the end of the world none are born or conceived except from a sinful seed.

3. But God has also from the beginning given the promise of a Redeemer, who was to restore fallen mankind, which was fulfilled in due time when Christ died on the cross, and said, "It is finished."

4. We also believe and confess, that no man, that is born into this world will perish on account of Adam's sin, but that all children who die in their innocence are saved.

5. But all who grow up and become able to discern good and evil, having a carnal nature, fall under the wrath of God by sinning themselves through unbelief, John 3: 36. and must be born again of God, John 3: 3—and must become subject unto all obedience of truth, in order to be saved, or to enter into the promised rest.

6. The only sign of grace for our sins is Jesus Christ, and the means to obtain this sign of grace is an upright repentance toward God, and faith in Jesus Christ.

7. The effect and fruit of repentance is a true and feeling sense of our sins and the lost condition, in which man is by nature. Secondly, hearty sorrow and grief over our former sins' with earnest prayer, supplication and entreaty to God for mercy and pardon of the same, with the one which owed his Lord ten thousand talents, and had nothing to pay, as the Saviour represents in a parable. Matt. 18: 23. &c.

8. There man finds comfort and consolation, if his saving faith had a good foundation and hold, and urges him out of love to his Saviour unto obedience, wherewith baptism is connected, and stands as the first in the fulfilment of obedience for such who have become children through faith, and is acknowledged by Paul as a putting on of Christ.

9. As God made unto Adam (and his wife) coats of skins, after they had acknowledged their fall, because the fig-leaves were not sufficient. Had Adam and Eve been disobedient, and not put on these coats, they would have fallen again into disgrace with God, though they had repented their first fall. So we believe from the word of God, that all who are baptized ere and before they have experienced more or less repentance and faith, as above said, are not baptized according to the commandment of Christ and his holy Apostles. For Paul says "Whatsoever is not of faith is sin; and "No man can say that Jesus is the Lord, but by the Holy Ghost.

10. Further we believe according to the word of God, that no man can be acknowledged as a member of the body of Christ, who is not willing to be baptized according to the command of Jesus. For Paul says, 1 Cor. 12: 13. "For by one spirit are we all baptized into one body, &c." Hence the church of Christ is but one body, whether it consists of few or many members, and this church or body must be different from the body of this world. 1 Cor. 11: 29.

11. We also believe, that baptism is to be administered by a minister of the word, ordained either of God or of his church, (which is his body,) as far as we can prove by the word of God, which word of God we must take for our touchstone. In the first place the Saviour gives the marks, namely, "Whosoever heareth these sayings of mine, and doeth them; Matt. 7: 24. Again, "He whom God hath sent, speaketh the words of God." John 3: 34. Again, "He that hath received his testimony, hath set to his seal that God is true." ib. verse 33. Paul also exhorts Timothy, Titus &c. that such should hold the mystery of the faith in a pure conscience, rightly dividing the word of truth.

12. We also believe, that men or teachers, who alter or do away the commandments, which the Saviour has given, and put the opinions of men in their place, (whoever they may be) are not such, as the word of God teaches us. Therefore we cannot acknowledge their baptism as valid before God, because the scripture requires both in the administrator and the candidate a sound faith and obedience.

13. Concerning the fruits of the church or the members of Christ, by which they may be known of the world, there is meekness, humility, gentleness, longsuffering, love, mercy, &c. which are rivers of living water flowing from such bodies who believe in him as the scripture hath said.

14. Especially requires the word of God seclusion from the world, in which

we believe, is included all conformity with the world, all extravagance in apparel, buildings, &c. In short the Apostle says, that costly garments are not proper for the children of God, and particularly the hurry, scraping & scratching after [the things of] this world They can not do it and remain in God. "For if any man love the world, the love of the Father is not in him," says John. And the Saviour says, "Ye cannot serve God and mammon; one must be left.

15. Further we believe, that the believing children of God should frequently meet together for edification out of the word of God as lively stones unto a spiritual house, and also sometimes to hold the Lord's supper and to commemorate to the strengthening of their faith the spilt blood and the broken body of Christ, which the Lord has instituted and commanded (to be observed) with bread and wine presently after supper, and almost connected therewith, where no exercise is between according to the word of the Lord. He says, Matt. 26: 26. "And as they were eating, Jesus took bread and blessed it &c.;" Mark 14: 22. "And as they did eat, Jesus took bread, and blessed &c.;" which we desire to observe all according to his pattern, also to shew (announce, proclaim) the death of Jesus on the cross, and to prepare ourselves to follow him under crosses and afflictions even unto our end.

16. Likewise Feetwashing according to his example, as an emblem of humility, that we are yet willing, to have our hearts more and more purified and washed, and to continue putting forward our stumbling feet of faith upon the narrow way of the cross, and as a pattern of brotherly correction and forgiveness in the washing and wiping.

17. We believe also according to the word of God an exclusion and avoidance of those, who will not hear, after the accused brother or sister has been examined carefully, patiently and with meekness, and is found to have fallen back into (spiritual) death, whether it be by false doctrine; or ungodly conversation, or by open sin and vice; then he should by the counsel of the church be excluded and also avoided, that he may be ashamed, until a true repentance is shown, and he feels to be again in grace and peace with God. Then he should be received again as a member of the body of Christ. Thus we understand Matt. 18: 17. 2 Thess. 3: 6—14. Rom. 16: 17. Titus 3: 10. 11. Luke 17: 3. 1 Cor. 5: 11. 2 John 9. 10.

18. As regards matrimony we believe, that it is not forbidden, but is rather founded in the word of God, only that it be in the Lord, which requires believers on both sides according to the word of the Old and New Testament.

19. All swearing is expressly forbidden in the word of God; Matt. 5: 34. James 5: 12. as well as all service in worldly offices, or assisting in making such cannot be approved of according to the doctrine of the Savior. John 5: 19. Ch. 17: 14—16. Ch. 18: 36. From all these passages among many others we conclude, that the children of the kingdom of Christ should leave all these things to the children of this world, and be engaged in prayer to God, that his will might be done in all things.

20. Further we believe in a blessed resurrection for all the children of God, who will be faithful unto the end, as said above according to the doctrine of Jesus and his apostles; John 5: 29. 1 Cor. 15: 41. as a poet says

"All will to glory enter,
Yes, all will be at rest;
Yet, as the stars do differ,
So will also the blest."

But all the chosen virgins and pilgrims, who have washed their robes, and made them white in the blood of the Lamb will have the privilege to live and reign with the Savior a thousand years until the second resurrection, when the books will be opened, and the wicked and disobedient, whose names are not found written in the book of life, are cast into the lake of fire, to be rewarded according to their works. But how God shall finally be All in all, of this we will not speak here, as there is no room for it (on this sheet).

This much from your well-wisher in time and eternity.

M. L.

For the Gospel Visitor.

DEADNESS TO THE WORLD.

Dear Editors.

Lately, in moments of leisure my meditations and reflections became happily entertained with the subject heading this article. The to me seemingly importance of the subject, incited me to one effort, in a brief and condensed essay to indite a few thoughts presented to my mind, and submit them to your kind consideration in view of receiving a place in the columns of the Visitor, desiring however, that you exercise the utmost freedom in the matter.

We read Rom. 6: 8, "Now if we be dead with Christ, we believe that we shall also live with him." No injunction can be more necessarily pressed upon the heart of a disciple than that of the apostle, "Be not conformed to this world." "Love not the world, neither the things that are in the world." Now these injunctions, unquestionably both proper and necessary, must evidently be received and exercised in a proper sense. The same Redeemer who said, "If any man love the world, the love of the Father is not in him," was not so morose and unsocial in his nature as to hate the world. He did love with the most exquisite intensity the *natural* world. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3: 16, 17.

Hence the Savior was not *dead* to the eternal interests of the human family, to the changing tints of heaven, to the deep blue wave of Jordan, to the lofty peak of the distant mountain, to the modest lilies as they grew a voiceless but fragrant sisterhood, to the fowls as they gather their tender brood beneath their wings for shelter, in fine, to every sight and sound of the entire creation He turned a quick eye and truly sensitive ear. His heart responded with intimitable love to soothe the afflictions and sorrows of those who came unto him; even the basest and most depraved were esteemed in his sight fit subjects for his love and compassion. Nor did he dislike nor discard the beautiful features of social fellowship.

His happiness, after his fellowship and communion with heaven, was next found in the cultivation of social intercommunion. He was indeed without a hearth and home, not even whereupon to lay his head, notwithstanding, he no doubt enjoyed sensibly the delight of festive social enjoyments. Simon the Leper and Martha of Bethany, each could attest his companionable qualities, while the favored John could declare that for social and confiding fellowship,

the perfect intertwining of the silver cords of love, Jesus of Nazareth had no equal. To intellectual enjoyments he was also not a stranger. In his early boyhood, when surrounded by the Jewish Doctors in the Temple; he heard and asked them questions, and participated so largely in debate, evincing such love for doing his Father's business, that hoary sages were amazed.

In maturer years he worshipped in the temple of Truth. He elicited thoughtful arguments from the develcpments of the natural, social and political world, and applied those arguments to the great object of his mission. Hence, in one sense the Savior was fully *alive* to the world, and also in one sense was *conformed* to it! He went counter to no single innocent custom. He conformed to prevailing domestic canons. To social usages he conformed as much as to ceremonial law. Not, indeed, to any fashionable luxury, or evil did he set the seal of sanction and approbation by his acts. Nay, the Monster Vice, even when gilded, he sternly abjured.

In a main and exalted aspect, however, was Christ dead to the world. The love or worship of nature only brought his soul nearer to God, its source. While beholding flood, dell, and flower, he saw God in them all. Dead to the triumphs of worldly honors, he was alive to the work of the presiding Godhead, of whose essence the greatest understanding was but a spark. And then was he also dead to the influence of those three self constituted divinities of earth—Pleasure, Wealth, Ambition. They might utter their voices, but he heard them not; they could find no lodgment in that bosom which, in the golden balance of the sanctuary, had weighed their utmost pretentions, and found them wanting.

To one throb of unhallowed appetite he was dead; to one yearning after personal promotion and aggrandizement he was dead; to one worshiping glance at gold he was dead. The myriad insects of fashion and folly buzzed about him, but he stopped not to look at the painted wings. For him the imperial purple and the staff of royalty were but baubles. For him a name in camp, or court, or forum, had no attraction whatever. For him the clicker of worldly lucre was dull and unattracting. The entire active machinery of policy and interest had no single spoke in its wheel to divert his gaze from truth and right. The stirring agencies of business had no spell for him; nay, as in the case of the dove-sellers in the temple, they connected themselves with unhallowed ends; they did but arouse his righteous indignation, and elicit an outburst of vehement rebuke, thus dead was the Savior to the world.

As the world interposed its bulk between his spirit and Jehovah, to cast a shadow in the light of heaven; when earth elevated itself before him as an object of adoration, he ground the golden calf to powder and strewed it on the waves of oblivion. Alive as Jesus was to beauty, and truth, and justice, he was dead to all that perverted their claims, or sundered their alliance, or weakened their force and power. Now we are told by the Apostle that we must be dead with Christ, and being dead with him we shall partake of his life.

The Christian, then, is not called upon to be so dead to the world, as to snap the bond which connects him with civil and social duties and intercourse, and rush into the wilderness of inactivity. He is not to separate himself so completely from humanity as to be-

come a byword of singularity. A Christian is not to be slothful, neither worldly minded, he is required to use the world as not abusing it, dead thereunto by affiliating into the mind divine and heavenly affections, loving God supremely, with love reaching above and beyond earth and time, into the incomprehensible depths of endless futurity, having his affection alienated from the world, using it as out of necessity in view of humanity. He is not to join hands with guilt though the ship of enterprise, like the combined fleet of Hiram and Solomon should come back from the Ophir of corruption, laden to the waters edge with golden spoil.

When the tempter approaches to put his yoke upon the believer, he is then called upon to resist. To submit to passion here, is to forswear allegiance to him who commands us to mortify the body of sin, and reduce to a moderate task even the natural impulses with which he has endowed us. In this exalted aspect the child of God is to be dead to the world with Christ. A citizen of heaven, as he certainly is, his conversation and his walk will, and must indicate and proclaim the sublimity of his origin, and the grandeur of his destination. In his ears, attuned as they are, to catch the music of a better world, must be always sounding the angelic caution, "This is not your rest, arise ye and depart, for it is polluted."

Such deadness to the world will engender life. A life, that is alive to all that is true and beautiful; alive to every spiritual perception; alive to every sense of duty and obligation to God and man; alive to every claim of suffering humanity; alive to the pleadings of the inner voice of love and pit.; alive to the sanctions of divine Truth, and awake to its least intimations, mild as a zephyr in its promptings, he will quietly pass on from Life unto Death, and from Death to a higher Life, and be with Christ alive forevermore. O! the vivifying hope for the Faithful in Christ the Redeemer.

J. L.

"PROVE ALL THINGS."

The apostle in this criterion must have reference to *matters of doctrine—faith—salvation*. He does not mean that they should prove all things pertaining to science—mechanics, chemistry, philosophy; neither does he mean that they should investigate the erroneous systems of religion around them, or enter the haunts of vice to see if they cannot get some good out of them. He says elsewhere—"Refuse profane and old wives' fables"—"Foolish and unlearned questions avoid"—"Beware lest any man spoil you through philosophy and vain deceit,"—"Walk not thou in the way of sinners—Refrain thy foot from their path."

In the days of the apostles, Christians were surrounded with all kinds of theories which could be brought to bear against the doctrines of Christ, or ingeniously mingled with them.—They were very liable to be deceived. Hence they must adopt nothing but what they tested—they must believe nothing but what they proved. Their hopes of heaven must be built upon the same foundation. When they had confirmed a truth they were to hold it fast.—As much as to say—take your stand upon the rock of eternal truth, adhere to it—never desert it for the uncertainties around you. Defend your religion—be unmoved by the sophisms of your enemies; for you "know whom you have believed": and are persuaded that he is able to keep that which you have committed unto him against that day."

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

"Prove all things, hold fast that which is good," means that we should prove a doctrine to be good, and then adopt it as a permanent tenet. Reference is there made to assaying metals, or coins of gold, silver, &c. Much may be learned from the figure. There are standards, weights, tests, by which the quality and value of the coin are determined. The counterfeit can be detected. If other things fail, the *crucible will not.* Gold tried in the fire is pure. The question for us is, where we shall find a moral standard or test that will prove infallible. I reply: the *Bible is just such a test.* It is our only rule of faith and practice. This it is safe to follow. No other system of philosophy, ethics, or religion can be implicitly relied upon. This can be as really for moral questions as the crucible can be for gold. It contains God's will revealed to the children of men for their government as moral beings, and their salvation as probationers for another state. God was careful to make it complete and sufficient in all its parts—to disclose enough of his own character, and of ours—of the plan of redemption—of the dangers to which we are exposed, and of the country to which we are hastening, to give us a view of our danger, our dependence, our duty and our destiny. He has made no other revelation, and we have no reason to believe that he will. He has taught us that the Bible is ample in its parts, in its theories, and its examples, in its prophecies and its miracles, in its providences, its promises, and its rewards. He has been particular to make all his revelations himself.—He has sent no one from the dead to reveal anything to us. He has refused to do so, because it was not necessary. "They have Moses and the prophets, let them hear them." It is very remarkable that those raised from the dead have disclosed nothing. Lazarus told us nothing, neither did Christ, nor the "many" who arose from their graves at Christ's crucifixion. Hence it seems to me absurd to expect *a priori*, that God will employ the spirits of the dead who cannot be identified by our senses when he has not employed those who have been raised and could be identified, especially when we consider the dumb mode of their communication! Would not God, if he intended thus to instruct us, have given them a more intelligent and safe mode of communicating with us?

The test we have is sufficient, but we *must use our faculties in applying it.* We have *reason* given us to be employed in whatever we engage. We have *conscience*, which is at all times a faithful monitor, if rightly treated. We have *common sense*, than which there is not a more important faculty, both in the ordinary business of life, and in the affairs of religion.—With the eyes open, and the Bible before us, and the mind actively employed in the work, we may, through grace, succeed.

The assayist will often detect the spurious coin with a glance of the eye, or with the ear, he will distinguish the "ring of the right metal." He knows at once that iron or lead is not gold, and there is no need of wasting time upon it. So in a moral point of view, the character of many things can be determined by a cursory observation. The dens of sinful pleasure—of vice and crime, and the subterfuges of infidelity and delusion, speak for themselves, and carry conviction to the candid mind of their true character, though sophism and false philosophy must be met with Bible logic. Thus many things wrong bear their mark upon their own brow. The great difficulty lies in the fact that the most dangerous systems present a show of truth, and an array of argument, while systems of truth contain a mixture of error. The difficulty lies in detecting the alloy—in separating the base from the genuine; yet this can be

done by our infallible touchstone which will extricate us from every dilemma.

In the application of this subject, I will refer only to what is called spiritualism. What is it? Let us inquire into its phenomena. Does it belong to science, or religion? We have time now to touch upon only a few of its peculiarities. Some of these are familiar. It is the development of a force in a certain constitution called a medium, which exhibits itself in rapping sounds, movement of tables, writing, &c. May not physical phenomena be referred to physical causes? It seems to me at least that they should be accounted for on scientific principles. But it is asserted that by these means we can have communication with the spirits of the departed—that it is a new revelation superseding the old. Is it so? Can any one be made to believe it? Not if he has full confidence in the sufficiency of the Bible.

To say nothing of haunted houses, or of the Salem witchcraft, let us look at the history of this force when brought under the control of man. Mesmer, whose name has come down to us as the father of a new science, came from Vienna to Paris about the year 1776, where with a physician he practised his art for the cure of diseases. On the account of some disagreement, he separated from his partner, went to Spa, where he succeeded in collecting 14,000*l.* and then retired to his native mountains of Austria to enjoy it. He maintained that there was a subtle fluid universally diffused, and he used a tub of magnetized water and steel bars, around which, a circle was formed, and many phenomena obtained now known to spirit circles. A committee was appointed by the French government, among whom was our own Franklin, then at that court. This committee reported that there was no magnetism to be detected by the needle or electrometer. What was it then? To my mind, it was evidently spiritualism, only the spirits had not then learned to talk. Modern mesmerism develops a similar force, which will render one insensible to surgical operations, and reveal things as wonderful as any spirit circles have done, such as perceiving things beyond human sight, &c. Yet no one ascribes its phenomena to spirits; and why should they in "spiritualism?" 1. Spirits cannot be identified. 2. Specific answers can be obtained by the medium. 3. Contradictory answers can be obtained by the medium. 4. One powerful mind or more can prevent or control the phenomena. 5. Responses correspond with the faith of those present, whether in China, India, Turkey, Italy, or America. 6. Answers can be changed so as to agree with every kind of faith or fact, if the interrogator will fix his mind strongly on the change desired. 7. Equally intelligent answers can be obtained from the spirit of a dog, cat, tree, or stone—of the living as well as of the dead.

These are some of the facts which come to us well authenticated by experiment and testimony, and shall we not be convinced by them? It appears to me that they are sufficient to forbid the supernatural origin of the phenomena; and this is all that is necessary; it only remains to investigate the facts as in any other department of science or nature.—J. M. B.

* * *

For the Gospel Visitor.

HYMN OF THE OLD TIME.

O tell me where the dove is flown,
To build her downy nest,
And I will search the world all o'er,
To *win* her to my *breast.*

I sought her in the grove of love,
I knew her tender heart;
But she had flown, the pensive dove,
Has left *the traitor's dart.*

I sought her on the flowery lawn,
When pleasure holds its strain,
But fancy flies from flower to flower,
So there I sought in vain.

Upon ambition's craggy hill
The pensive bird might stray,
I sought her there, but vainly still,
She *never flew that way.*

Faith smiled and shed a silent tear,
To see me search around
And whisper'd, I will tell thee where
The dove may yet be found.

By meek Religion's humble cot,
She builds her dawny nest,
O seek the sweet secluded spot,
And win her to thy breast.

Obed.

* * *

SELECT POETRY.

By request of my mother.

JESUS DIED LONG TIME AGO.

Jesus died on Calvary's mountain
Long time ago,
And salvation's rolling fountains
Now freely flow.

Once his voice in tones of pity
Melted in woe
And he wept o'er Judah's city
Long time ago.

On his head the dews of midnight
Fell long ago;
Now a crown of dazzling sunlight
Sits on his brow.

Jesus died, yet lives forever
No more to die;
Bleeding Jesus, blessed Saviour
Now reigns on high.

Now in heaven he's interceding
For dying men;
Soon he'll finish all his pleading,
And come again.

Budding fig-tree, tell that summer
Dawns o'er the land;
Signs portend that Jesus' coming
Is nigh at hand.

Children, let your lights be burning
In hope of heav'n.
Waiting for your Lord's returning
At dawn or ev'n.

When he comes a voice from heaven
Shall pierce the tomb;
Come ye blessed of my Father
Children, come home!

J. C.

QUERIES ANSWERED.

I. Dear brethren and fellow laborers: There is so much questioning in our congregation on the following point, that I wish you to give us your views on the subject, if you please in both the German, and English Visitor. When a complaint is laid in against a member before the visiting brethren, are they (the visiting brethren) bound to give the name of the complainant before the church, or not? Some of our members think the member who laid in the complaint ought to be named before the church, and others think he ought not. Who are right?

ANSWER. When a complaint is made against a member, and he pleads guilty, it would not seem necessary to give the name of the informant, as, perhaps, the offending member might be tempted to be displeased at the member who reported his case to the church; whereas, if he knew not who gave the information, he could not be thus tempted.

When Paul wrote to the Corinthian church, to reprove the members of that church for their divisions, he named the source from which he received his information: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you," 1 Cor. 1: 11. Paul was not present with the church at Corinth, to know by personal knowledge the state of the church, it was therefore necessary that he should have reputable authority for believing the report which was brought to him. Such authority he had in some of the members of the family of Chloe. And the church at Corinth knowing Paul's authority, could not but admit the truth of his implied charges. Such cases as the question embraces differ somewhat from that at Corinth, and there does not seem to be the same necessity for the informant being named in the former, as in the latter.

2. How is it considered for brethren, [members of the church] to go to so called fortune-tellers, who are traveling through the country, and get their fortunes told &c. and even pay those characters for so doing.

G. W.

ANSWER.—The various illusory arts called in scripture *divination* and practice for the discovery of things secret or future, have never been countenanced by the true people of God. It was a spirit of divination at which Paul was grieved when at Philippi. "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew—unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour." All connection with every species of this superstition, the law of God forbids.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Deut. 18: 9—12.

There may be considerable difference between modern fortune telling and ancient divination; but we presume they have a common parentage. Brethren should shun these abominations, and expect their fortune to depend upon their character, as God has declared it shall: "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked; it shall be ill with him: for the reward of his hands shall be given him." Is. 3: 10, 11.

THE FAMILY CIRCLE.

HOME.

Home enjoyments, home affections, home courtesies, cannot be too carefully or steadily cultivated. They form the sunshine of the heart. They bless and

sanctify our private circle. They become a source of calm delight to the man of business after a day of toil—they teach the merchant, the trader, the workingman, that there is something purer, more precious even, than the gains of industry. They twine themselves round the heart, call forth its best and purest emotions and resources, enable us to be more virtuous, more upright, more Christian, in all our relations of life. We see in the little beings around us, the elements of gentleness, of truth, and the beauty of fidelity and religion. A day of toil is robbed of many of its cares, by the thought that in the evening we may return home, and mingle with the family household. There, at least, our experience teaches us, we may find confiding and loving bosoms, those who look up to and lean upon us, and those also to whom we may look for counsel and encouragement. We say to our friends, one and all, cultivate the home virtues, the household beauties of existence. Endeavor to make the little circle of domestic life a cheerful, an intelligent, a kindly and a happy one. Whatever may go wrong in the world of trade, however arduous may be the struggle for fortune or fame, let nothing mar the purity of reciprocal love, or throw into its harmonious existence the apple of discord. The winter evenings afford many hours for reading, for conversation, the communion of heart and of spirit, and such hours should be devoted as much as possible, not only to mental and moral improvement, but to the cultivation of what may emphatically be termed the *home virtues.*

TRUE WORDS.

Education does not commence with the alphabet. It begins with a mother's look—with a father's smile of approbation, or a sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handsful of flowers in green and daisy meadows—with bird's nests admired, but not touched—with creeping ants, and almost imperceptible emmets—with humming bees, and glass beehives—with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones, and words to mature to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself.

GOOD HUMOR.

Keep in good humor. It is not great calamities that embitter existence; it is the petty vexations, the small jealousies, the little disappointments, the minor miseries, that make the heart heavy and the temper sour. Don't let them. Anger is a pure waste of vitality; it is always foolish, and always disgraceful, except in some very rare cases, when it is kindled by seeing wrong done to another; and even that noble rage seldom mends the matter. Keep in good humor.

No man does his best except when he is cheerful. A light heart makes nimble hands, and keeps the mind free and alert. No misforaune is so great as one that sours the temper. Until cheerfulness is lost, nothing is lost. Keep in good humorr

The company of a good good-humored man is a perpetual feast; he is welcomed everywhere—eyes glisten at his approach, and difficulties vanish in his presence. Franklin's indomitable good humor did as much for his country in the old Congress as Adams' fire or Jefferson's wisdom; he clothed wisdom with smiles, and softened contentious

minds into acquiescence. Keep in good humor.

A good conscience, a sound stomach, a clean skin, are elements of good humor. Get them, and keep them, and—be sure to keep in good humor.

YOUTH'S DEPARTMENT.

How to secure Children that they will be kind to us when we become old.—We would exhort all parents—if you regard the welfare and happiness of your children in this world merely, then teach them benevolence, and train them in habits of beneficence. If you desire that they may be kind to you when you are old, then strive to enlarge their hearts. If they are taught to love their neighbor as themselves, you may be sure they never can be unkind to their own flesh. But make them sordid, make them avaricious, teach them to grieve over the loss of a dime, and to look grudgingly on every copper they drop into the charity box, and you are training them to begrudge all that you shall eat and wear, and all the attentions you may require when you become too old and feeble to earn any more money for them. Train them in penurious habits, and you need not be surprised if they are betrayed into acts of meanness and littleness in trade. But educate them to be good stewards for God, and they will learn to understand that God does not need their services or their dimes so much that he would have them do a wrong thing for the sake of saving or accumulating for his cause.

* * *

What will you do when you become a man? My dear boy, you must decide this question now, relying upon the influence of the Holy Spirit to guide you and to aid you, in fulfilling your resolves, or, believe me, evil spirits will determine the question for you.

You must act as long as you exist, for you cannot be neutral in anything, and you know that all around you will judge you by your actions, and God, who made you, will finally be your judge. I would not be afraid to act because responsibilities follow: when God made the world, he said, let there be light and there was light, and so has it ever been; the light was created to direct us in this life of action; by the study of God's word the mind or soul receives light, and is prompted to action. By action the mind gains earnestness—by earnestness you gain friends—by friends, influence—by influence, the power to do good. The world's influence will meet to hinder you every day—do not let it dwarf your character. We are told that in China the art of dwarfing trees has been cultivated until they have been shown bearing fruit in a snuff box; even so would evil influences confine your powers. Do good, and throw it into the sea if there is no soil in which to plant the tree of life—if men do not know it, God will, and will reward.

OUR CHARITY-FUND.

Of this we should have spoken heretofore, but it was overlooked until it was too late for insertion in December No., excepting in the German Part. We give now the following statement:

To this fund, intended for those brethren in Germany, whose spokesman is

Dr. F. Herring, was contributed, as acknowledged in Decbr.-No. 1855 $25.00

Again, see specification in January - No, of 1856 24,00

Do. March - No. - 15.75

Received since March from A. W. in Iowa - 0,50

Besides these there were collections held in different churches, which no doubt would have been paid over at the last yearly meeting; (in Somerset co. Pa, alone were collected over $130; see Febrnary-No. 1856 page 78;) but on Dr. Herring's refusing to accept, and even returning what he had received, no more than the above specified sums came to our hands amounting in the aggregate to - - - - $65,25

Upon urgent application there was sent of this sum to Germany for distribution among the pious poor - - - - - 20,00

Deducting this, there remains in my hands - - - $45,25

In order to be relieved of the responsibility for this money as soon as possible, and there being no prospect to apply it to its original design, the respective donors are entitled to say what is to be done with it, and we therefore request all those who have donated any thing, to inform us with the earliest opportunity, what they wish to have done with their respective charitable gifts.

H. Kurtz.

TO OUR RESPECTED READERS.

We have delayed the issue of this No. for nearly two weeks, in hopes of getting our new type in time to begin this volume with, and also of hearing from more of our friends, so as to ascertain with more probability the number we ought to print this year. We expected to receive funds by subscriptions for the new volume, in order to procure new type, but when we had to send for it, we had to borrow money to pay for the same (about the end of November.) Since that time subscriptions have commenced to come in, and the new type arrived to-day (Decbr. 22.) But we had to commence this (January) No. long before this day, in order to bring it out in due time.

Brethren and friends! We have tried to do all we can, to make the Gospel Visitor acceptable to its readers. We have enlarged it during the past year to 32 pages each month, which enhances our labors and expenses nearly one fourth of what they were formerly. We have reduced the price to such a degree, that only an increasing subscription will justify us in this measure, and that the reverse would inevitably cause us great loss. We have obtained, as it was absolutely necessary for the increase of work, the assistance of br. Quinter and others, so that nearly the double number of persons is engaged than formerly, who all need food and raiment, and consequently compensation for their labor. Besides all this we have been at the heavy expense of procuring new type and paper for the forthcoming volume.—Thus, friends, we have tried to do *our* part.

Now the to us very important question arises, Shall we be sustained in these measures? Will the friends of the Visitor do *their* part also?—We expected to hear ere this time from all, so that we might be enabled to go on, not fearfully, but hopefully and cheerfully. But even up to the present time we have not heard from a majority of our old subscribers, and of some we have heard rather discouraging news, complaints of hard times &c. and on that account a wish to discontinue on the part of some. We ask, Is the trifling expense of the Visitor indeed the first thing, wherewith to commence a retrenchment of our expenditures in these hard times! Is the Visitor indeed of so little value, that it is deserving to be cast off first of all? Are there not other things less useful and more costly, that we could lay aside??

But there has come to light a more serious objection to the Visitor by a few of its friends. They say, he has denied his character as a *Gospel*-Visitor by giving an article or two on *Politics*. This object requires a few remarks at our hands, and inasmuch as our dear brother J. Q. is absent on a Gospel visit, and did not learn this objection before his departure, it becomes the duty of the undersigned, to explain matters. We will however confine ourselves to a simple statement of facts.

Early in summer we received a communication on the subject of "Voting, a christian duty:" with the request of publishing it in the Visitor. We with held it however for at least three months, and had we been sure that no brother would meddle with Politics, we would have returned it to its author unpublished. It is our candid, though private opinion, that it would be best and safest for brethren, to stand entirely aloof and neutral on political subjects, and have nothing to do with elections, and according to this opinion we have tried to act for more than twenty five years. We are confirmed in this opinion by the result of the last election, which we believe, would not have been altered, if our brethren all, dispersed in so many different states, either had not voted at all, or had voted all on one or the other side of the question.

But many brethren deem it their duty to vote, and among these there were not a few last fall rather bewildered by the smoke and excitement of partyism. Of such we were asked again and again, what we thought about the question at issue. These inquiries caused us to give the article above mentioned, from which we struck out all what seemed to us rather partial, and our brother J. Q. tried to give his candid views in a subsequent article, not with an electioneering object, but from conscientious motives, and with the same motive we said also a little in the German Visitor.

Some thought, because the October No. appeared a little earlier, this was an evidence of a political purpose. To this we have to say, if this had been the case, we should have spoken out earlier, before most men, and brethren too, had made up their minds. But the simple and main reason of sending out said No. somewhat earlier was, because our lovefeast was appointed on the first of October, and we desired to have our business out of the way, in order to enjoy more freely that blessed season with our expected guests.

Another fact we deem necessary to mention, and this is that none of the editors attended either the general election, or the one for President, which fact speaks for itself.

Now when the offended reader of said article has also read this simple statement of facts, and then will read again coolly and impartially those offensive articles, consider their spirit, object and principles, and consider also, that we are far from claiming infallibility, or from wishing to rule the consciences of others, he will possibly find less cause for censure, and more cause for that generous forbearance and liberality, which we ought to exercise toward one another.

We shall probably send this No. to all those of our old subscribers, who have not already directed us otherwise; but we ask them the favor to return the No. immediately, or ask the Postmaster to do it if they feel not willing to continue. Not being able yet to make our new list, on account of so many not heard from, we shall likely send out the next two No's. (February and March) together, sometime about the first of March.

P. S. Back-No's. missing will be supplied as far as we are able if notified in time.

EPHESIANS 4: 32.

Be kind and forgiving, thus was the blest Word,
While a servant in form, though earth's mighty Lord;
And the Father forgives, from his bright throne on high;
For the sake of his Son, who for man deign'd to die.

A brother hath wrong'd thee, thine anger is stirr'd,
And fain would revenge have her dark purpose heard;
But bethink thee awhile—how oft thou hast griev'd
Thy God and Redeemer—how oft he receiv'd.

ENQUIRY AND PROPOSITION.

Could not brethren enjoy life, (spiritual and temporal) better by joining their interests, and locating together, (in some suitable place)? The advantages and enjoyments resulting from, and attending upon, a combination of Brethren, (properly managed) must be such as would be desirable and agreeable to every one, who looks not to their own affairs only, but also to the welfare of others.

What would be the result anticipated?

I. A mitigation of many trials; in this life.

1. By a comfortable home.

2. By having our children about us.

3. By our labors being regular and well directed.

4. By the necessaries of life being obtained without loss of time, and at a much lower rate.

5. By good facilities to children for schooling and learning trades, and at the same time enjoy the society of their parents &c., with many other benefits.

And what in spiritual matters?

1. The opportunity of attending at the house of prayer regularly.

2. The council and admonitions of our spiritual Brethren.

3. The exclusion of vice and immorality (in a great measure) from the society. Thus the church would enjoy the privileges and the encouragements so much wished for by them who desire the salvation of the soul. With the above could be connected the school for the education of Brethrens' children, in the higher branches of learning. Will brethren give us their view upon the above matter.

HILL.

INFORMATION WANTED.

WILLIAM STUDABAKER, son of Jacob U. Studabaker, aged about twenty four years, was last seen within two miles of Mineral point, Wisconsin, about the first of June last. Since that time nothing has been heard of him by his anxious parents. Any information concerning him would be most gratefully received, as it is most earnestly desired by his distressed parents. Persons hearing or knowing of him would confer a particular favor by addressing his parent

JACOB U. STUDABAKER,
EATON, DELAWARE CO. IND.
or:
"THE EDITORS OF THE GOSPEL-VISITER"
POLAND, O.

OBITUARY.

DIED in Quimahoning church, Somerset co. Pa. Nov. 3 sister CAROLINA BLAUCH, wife of EMANUEL BLAUCH, and daughter of br. JOHN LANDIS, aged 23 years, 2 months and 10 days, leaving behind a sorrowful husband, and a child of two years. Funeraltext: Job 14: 1. 2.

DIED in Bedford co. Pa. on the second of October last ELIZA BRALLIER, daughter of DAVID and MELY BRALLIER, aged 15 y. 6 m. and 7 days.

DEPARTED THIS LIFE, in Yellowcreek church, Bedford co. Pa. (time not stated) MARY GOUGHNOUR, daughter of DAVID and MARY GOUGHNOUR, aged 20 years 6 mo. and 26 days. Another warning to our youth, that they too have to die.

"Let not these warnings be in vain,
But lend a list'ning ear,
Lest you should meet them all again,
When wrapt in keen despair.
Come, lovely youth embrace the truth,
And join with one accord,
And use your tongue while you are young
In praises of the Lord."

DIED on the 12th of November last in Wabash co. Inda. brother PAUL DEARDORFF, aged a little over 42 years, leaving a wife and children to mourn their loss.

"O land of rest for thee I sigh,
When will the moment come,
When I shall lay the armor by,
And dwell in peace at home.

DIED in upper district of Cumberland co. Pa. Nov. 24. Sister HANNAH PFLEAGER, aged 52 y. 9 m. and 12 d, Funeral text: 1 Pet. 1.

DIED in Lickcreek church, Owen co. Ind. Brother SAMUEL BOND, on the 12th of Nov. last, aged 52 years 9 m. and 15 days leaving a widow and 9 children. Funeral-text 1 Cor. 15: 34–43.

DIED in Jonathanscreek church, Muskingum and Perry co's, O. during the past year.

1. Sister CATHARINE SNIDER, March 9, aged 42 years. Text: 2 Cor. 13: 11.

2. REBECCA TROVINGER, March 16, aged 75 years. Text: 2 Tim. 4: 7, 8.

3. Sister RACHEL BRANDT, in August, aged 64 years.

4. Sister —— COVER, Sept. 1, over 80 years old.

5. Sister NANCY MACK, Sept. 5, aged 85 years. Text: Matt. 25: 13.

6. Sister MARY BELSER, Sept. 10, aged 68 years. Text: 1 Thess. 4: 13–18.

Fell asleep in the Lord, in Milford district, Somerset co. Pa. Nov. 25 last Brother JACOB SHRACK, aged 66 years and 15 days. Text: Isaiah 3: 10. 11.

DIED in Elklick district of same co. Nov. 21 Sister SUSANNAH BEEGHLY, consort of the late brother JOHN BEEGHLY, who was a well-known minister, and died about 12 years ago. The age of the sister was 88 years 8 months and 7 days, leaving 6 living children, and a great number of grand-and great grand-children. Text spoken from to an immense concourse of people: 1 Thess. 4: 13. 14.

DIED in Quinnahoning district of same co. Nov. 17 Brother JONATHAN BERKLEY, the worthy elder of that district, aged 62 y. and 11 m. leaving behind a mourning widow and 10 children. Text: Phil. 1: 21.

DIED in Frederic county, Maryland on the 7th of November last Sister ELIZABETH HIMES, aged 51 years and some months. In her death was verified the declaration "In the midst of life we are in death.." She was in the enjoyment of usual health; having walked out and being absent but about five minutes, when sought for, she was found dead. Her funeral was preached by br. Slifer and Castle from Ps. 116: 15. "*Precious in the sight of the Lord is the death of his saints.*"

DIED in Indiancreek church, Montgomery co. Pa. November 22d our aged brother JOHN NICE, aged 78 years, 11 months and 10 days. Text: Psalm 126: 5. 6. So then this beloved brother is departed, whose love and friendship we were permitted to enjoy for many years. Yet those who knew and loved each other in Jesus, are not separated forever. These have gone before, and we are to follow. A few days or years, which we may have yet to sow "in tears" will bring us together again with those that went before us, in a harvest of joy. May the lonely widow, the sorrowing children, who are nearly all believers, together with their children, be comforted with this blessed hope!!

DIED in our own church, Mahoning co. O. brother ABRAHAM SHOEMAKER, the oldest member in our little flock, aged NINETY years, less NINE days. Text: Gen. 47: 9.

THE GOSPEL VISITOR.

VOL. VII. FEBRUARY 1857. NO. 2.

For The Gospel Visitor.

"GO YE."

So far I am pretty well satisfied with my Visitor. I told once before that I always was pleased with and loved Gospel visits; that I professed to be a Gospel man or desired to stand "in defence and confirmatiion of the Gospel," and so long as you stand on that ground my prayer is that heaven's blessings may rest upon you and your efforts to defend and spread the Gospel, which is, I think, the duty of every one that loves the Lord Jesus. But more especially those who profess to be preachers of the Gospel whose commission reads: "Go ye," and that reminds me of an article in the Nov. No. of the Visitor headed "Propagation of the kingdom of Christ," by Eubulus, which pleased me very much, came very near expressing my ideas and thoughts on that subject.

He commences by saying just what I said above, that the Kingdom of Christ our dear Redeemer should be more extensively propagated, is a fact admitted by almost every member of our fraternity. Also he says, "It is a subject often bearing heavily on my mind ever since I became a member of the church of Christ." Just so with me. I oftentimes think, how warmly and earnestly and faithfully my dear brethren labor and contend for the truth and the commandments of our Saviour. But I have great fears sometimes. I must refer again to Eubulus. He thinks the first clause in the great commission (which is exactly my fears) is too often left out of the question, that is, "Go ye!" He says, that the context of the last commission is so closely joined together that if one clause in it is to be observed now, the whole is to be observed. "What God has joined together, let no man put asunder." This is incontestable.

The language is plain, "Go ye and preach the Gospel to every creature. Reflect upon these things my brethren & sisters—pray to God, that his church may go to work and devise a plan by the spirit of God, that his divine command henceforth may be more extensively carried out. There are a great many ministering brethren throughout our fraternity, and many of us can say with Eubulus, that we have been at places, where they have begged with tears in their eyes to hold meetings, and many of us too have been to places and perhaps within our own counties, where they had or have never heard the Gospel preached as our brethren preach it, never heard the whole council of God declared, never saw or heard of Dunkers or German Baptists. It is quite a curiosity.

Why are these things so? Or how long shall it be so? It will remain so as long as we forget that "Go ye" is the very first clause in our commission. The brethren too often even after much entreaty think, they cannot leave their nets.—It is not necessary to take ship and sail away, and make a voyage across the ocean to some heathen land to fulfill our calling. It is just as applicable in our own country. Go ye! to some of these remote corners and preach the Gospel to them. I said we

have a great many ministering brethren, and a great many of them are what is generally termed in easy circumstances.

We have a great many churches throughout our fraternity, and some of them have a goodly number of speakers. I know of some of our churches here in the East, that have seven, and some perhaps even more than that number; and sometimes even they are all together in the same meeting, and they must all speak a little, and perhaps feeling a little in each other's way, and not feeling free to enter into a subject that would be profitable to the congregation. How much better, if they were to remember, "Go ye," two by two into some vacant place.

I said we have a great many brethren that are rich in this world's goods, and they perhaps do not know, that there are a great many too, that are poor, (speakers I mean) and I believe, they are as well calculated to preach the Gospel as the rich, and I believe the Saviour thought so too, or he would not have selected such to go and preach the Gospel and to become fishers of men. But those poor in this our day labor under a great many disadvantages or discouragements. The Saviour knew that these poor unlearned fishermen would be faithful to him, would love him and follow him and would "Go and teach &c. The Saviour knew very well what was in man. He needed not that any should testify of man. He knew well that if he chose those that were rich in this world's goods and had large possessions that they would not have time to go preach the Gospel; they would have their farms to attend, or they would have merchandize to attend to, or oxen to buy and sell and the son and daughter would be getting married, and that would require an outfit, and a son or daughter to be put through College in order to "become useful." This takes up a good deal of time, labor, and money, and what if we gain the whole world and lose our soul.

The poor have their affections set on things above, where Christ setteth at the right hand of God; he often feels a strong desire that the kingdom of God should be extended, and musters a little courage and takes up his cross, and travels as much or oftentimes a little more than his means will allow and preaches the Gospel of glad tidings and oh! how gladly indeed to the poor and needy souls, (temporally and spiritually) it makes the poor brother rejoice that he can break a little of the bread of life to them.

But I spoke of discouragements. How must this brother feel when he is told he had better stay at home and mind his business at home or such insinuation get rich first and then go and preach the Gospel, or if you go, go in amongst the rich, get them into the church. By going round the mountains and corners and cabins you get so many poor that they become burthensome to the church.

But dear brethren I must stop short off, and what I have written I have written. I did not intend in commencement to write what I have written, nor so much, but my thoughts ran fast and my pen tried to follow up, and some of it perhaps be a little troublesome to read, and not very profitable at that, but I just express what I oftentimes thought and felt. I have not written this for publication—I do not know whether it would be profitable. However you dispose of it as you in your judgment may think best, not with my name at any rate. I am not ashamed of my name, neither am I

ashamed of the Gospel of Christ, neither do I desire to do any thing to dishonor that Gospel, yea, God forbid that I should glory save in the cross of Jesus Christ &c, but I do not desire to occupy any conspicuous place. I learned a little proverb when I was a little boy which I still try to remember.

Vessels large may venture more,
But little boats should keep near shore.

P. H.

For The Visitor.

MATTHEW 28: 19. 20.

I was pleased to see an ably written article, in October No. of Visitor, on the extension of the Gospel, vindicating the necessity of the brotherhood fulfilling the charge of our Savior to his disciples, as recorded by Matthew 28: Mark 16. —"Go ye therefore and teach all nations, &c."

The writer, seems to view the injunction in the same light that most christian professors do, with the exception, that, "*charity begins at home.*"—Now, for the sake of argument, and to illustrate my views, and most especially, to draw the attention of brethren, who are capacitated to write and speak more fluently and satisfactorily upon this all-important subject, than my humble self, inexperienced as I am in the wisdom and knowledge of God.—I would beg leave to offer an opinion upon this divine commission, conflicting somewhat with the established views of most christian professors.—I concur in the opinion of the writer, to which I have already referred, that, the propagation of the Gospel should commence at *home*, and spread itself, like the waves from a stone cast into the centre of a pond of water, until it reaches the *shores of the inhabitable world.*

Previous to the crucifixion of our Lord, the law and the Gospel were confined to the Jewish nation exclusively, consequently, when our Savior had risen from the dead, and "*all power*" was given to "*Him,*" He could say "*go ye therefore*, and teach all nations," &c.

Many persons look upon this commandment as a compulsory injunction upon the Apostles and their successors in the ministry, that they should at once disperse themselves over the face of the earth and promulgate his doctrine!

But, we find this was not the case, that they remained together until they had fully and permanently established Christ's church, and only separated themselves through necessity, being cast out by the Jews, and driven to the four quarters of the globe by persecutions.

Thus it appears, that the Apostles, to whom directly the command was given, did not understand our Savior as we do, and therefore, I infer, that, the literal meaning of the command in question, could be transposed, somewhat like the following! "*Do not confine your labors to the Jews only, but, as the church increases, disperse yourselves among all nations, and preach the gospel to every creature, for henceforth, all nations, kindreds, and tongues, have an equal interest in my blood, which was freely shed for every creature.*"

Now, when we have tendered the "bread of life," to the Jews, and they reject it, we should of necessity turn to the Gentiles! But, there is no excuse for passing by the Heathen, the Barbarian, and the Scythian, to get to the Gentiles!

There appears to be great sympathy manifested in this our day, for the heathen in distant lands, on other continents, when, behold! we have the

heathen in our very *midst*, yea, *in our own houses*.

Our Savior cautions us against "compassing sea and land," to make proselytes, and also, of making merchandize of each other and the gospel; We will encompass neither sea, nor land, if we diverge from one common centre, and spread the gospel, until it reaches the *ends of the Earth*.

The harvest truly is great, and the laborers are few, let us therefore pray the Lord of the harvest, that he would send laborers into the harvest.—There are many lay members in our church, whose talents lie dormant, who should be put to the word, and dispersed throughout the United States, until the church be established in every state in the union, then their labors might be extended to other countries.

My impression is that the talents and spiritual strength of the brotherhood, are too much circumscribed.—

Ministering brethren should extend their labors more, as from experience we know great good results, both to the clergy and to the prosterity of Zion, where brethren extend their labors beyond their regular congregations.

We not unfrequently see four or five ministering brethren attending one congregation at a time, in which case, no one has time to enter into the merits of a discourse until he has to give way to another; (a commendable spirit, by the way, peculiar to the brethren, of preferring one another. If but one, or two at most, were to attend an appointment at a time, necessity would bring into requisition their talents, their energies put forth, and consequently their discourses would be more interesting, their audience benefited, and themselves profited thereby. It is true, however, that we desire to see, and hear our brethren frequently; but, we know from experience, that ministering brethren coming from other congregations, elicit a deeper interest, collect larger assemblances, and secure the attention of their hearers, and consequently, make more lasting impressions, than we, whom they hear probably every sabbath; although the traveling brethren may not possess talents, superior to ourselves.

Hence we urge upon our brethren, the necessity of extending their labors beyond the community in which they reside, even at the sacrifice of ease and comfort at home, as also, their worldly interests to some extent, and thus, gradually spread the Gospel, until it shall be "*preached to every creature.*"

D. H. P.

A REVIEW ON MATT. 19: 3. &c.

On page 302 in Nov. No. of the G. V. I found a few remarks on Matt. 19: 3—12 which does not agree with the view of the writer, nor with that of many of the brethren; and I think not with the tenor of the New Covenant. I do not intend to enter into a controversy with the writer of said article, as I do not doubt his sincerity; but I doubt whether he has thoroughly investigated both sides of the question, or else he would take a different view on the subject. In my weakness, I shall endeavor to throw some light on the alluded subject, being an important one, by making some remarks on the same passage, in connection with other ones, bearing on the subject.

In the first place, let us take particular notice to the question put to Jesus, by the Pharisees, to tempt him, in order to speak against Moses. Matt. 19: 3. "Is it lawful for a man to

put away his wife for every cause." The primary question was not in regard to the writing of divorcement, and permission of subsequent marriage, but merely, whether it is right to put away a wife for any cause? Jesus answered the question by the word of eternal truth, forbidding them positively so to do, and concludes, "What therefore God hath joined together, let no man put asunder."

The Pharisees directly oppose him by putting another question, "Why did Moses then command to give a writing of divorcement, and to put her away?" Now take notice to the following reply, which has a direct bearing upon the objection made by the cunning Pharisees, in quoting Moses' command, in regard to the writing of divorcement. "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." This was part of the civil law of Moses, in order to avoid greater evils, and no part of God's command. The separation being permitted without assigning any particular cause. See Deut. 24 : 1.

Jesus, after telling them that the writing of divorcement was only a permission of Moses, and no part of God's command in the moral Law, turns to answer their primary question more fully by designating the only case he would permit a separation. v. 9. "And I say unto you, whosoever shall put away his wife, *except* it be for fornication, and shall marry another, committeth adultery, and whoso marrieth her that is put away, doth commit adultery."

The exception made by the Saviour, on which br. Z. put so much stress to substantiate his dogma, is merely to instruct them of the only case that he would admit a separation, but no permission is given for annulling the bonds of matrimony, which would militate against his former instruction; and for this reason: that it never was enjoined by God in the Moral Law, and all by-laws ceased in Christ Jesus.

If I understand br Z. he thinks that by the exception made in verse 9 the offended party would have a right to obtain a writing of divorcement and marry again without committing the sin of adultery; from the fact, that we cannot make the innocent equal with the guilty. He further wants to sustain his position by the context of this subject, which I think, is evidence to the contrary.

Christ's disciples, no doubt, understood him as not being permitted to marry again. They said, "If the case of the man be so with his wife, it is not good to marry." The Saviour replies, "All cannot receive, (or comprehend according to the Greek text,) this saying," meaning all what he previously said on this subject,) save to whom it is given." As my kingdom which I am about to establish, is a spiritual one, and demands the crucifixion of the carnal desire, and not the gratification of the same; it requires a spiritual-minded man to discern it spiritually.

He now speaks in a strongly figurative term, of the different grades of eunuchs, which teaches, that those, who are able to receive this saying, must be capable to suppress their carnal desires in all cases, and under every circumstances for the Kingdom of heaven's sake. The Son of God legislated for his kingdom, and not for the kingdom of this world: consequently this subject concerns the believers only.

The Apostle Paul in 1 Cor. 7 : 10, 11 has a direct reference to what the Lord said on this subject. "But unto

the married, I command, yet not I, but the Lord, let not the wife depart from her husband: but if she depart let her remain unmarried." He then goes on and speaks of a different case, (but equal in the main, as I will show in the sequel:) He speaks of a union between a believer and an unbeliever. "But if the unbelieving depart, let him depart. A brother, or a sister is not under bondage in such cases. But God hath called us to peace. The dispensation of the Gospel is one of peace, love, grace, and mercy, and permits no writing of divorcement and subsequent marriage whatever: for the following reasons, in connexion of the prohibition of the great legislator of that dispensation.

1. Because the marriage contract cannot be dissolved by men, so as to justify a remarriage, according to Christ's declaration; "What God hath joined together, let no man put asunder. I admit that a marriage bond may be broken, but as a certain writer said, "We are not however, to suppose, the marriage in such case, ipso facto dissolved, so that the offended might contract a fresh one. This would be alike at variance with the letter and spirit of our Lord's decision Matt. 5: 32. (See Bloomfield's notes on 1 Cor. 7: 15. Vol. 2, page 137.

2. Because, if the offender would repent, and turn to God with a heartfelt repentance, so that his sins would be forgiven; the offended would be bound to forgive, both be reconciled together, and again live in union together, in their matrimonial state: which the offended party never could do, if subsequently married. This case would equally hold good between the believer and the unbeliever.

3. Because St Paul, Rom. 7: 2. 3, saith that the law of marriage, between a woman and her husband is only dissolved by death, without making any exception whatever.

And lastly, by permitting a remarriage to the innocent party, in the case of fornication, would involve us into difficulties, impossible to be extricated from by the law of the spirit of life in Christ Jesus.

As to the question proposed in the last remarks of br. Z., 'Will we make the innocent party equal with the guilty one?" I would answer, of course not in the act, but in the right of remarriage, there is no difference. To illustrate this, Let us suppose, the woman has committed fornication, the husband would separate. She already would have committed the sin of adultery, without remarriage, and he would be guiltless. But if the marriage bond were dissolved by her committing adultery, as some affirm; Why would the husband have more right to marry again, than the wife? If the marriage contract were dissolved on one side, it would equally be so on the other, and by parity of reasoning one would have as much right as the other. But, in my views, the husband would commit only a single sin of adultery, whereas the woman would a twofold one. But in case the woman would repent, after committing the first act, by a due acknowledgment to God for her act, God would forgive her, and she would be as guiltless as the husband. See the case of the woman taken in adultery. John 8 chap.

Permit me further to suppose then, according to Z's views, the innocent would marry again, while the guilty one would remain unmarried, (or even be remarried and the second marriage be dissolved by death,) supposing him previously to be a church member, he would see his erring and awful condition, re-

pent from the heart for his bad conduct, and implore God, and the church for mercy and reconciliation: would not the church be bound to receive and forgive him? Why not much more his former companion forgive, be reconciled, and again live with him in the bonds of matrimony, which it would be impossible to do, if the second marriage were valid?

My dear brethren, *Beware of such proceedings.* They would involve us in insurmountable difficulties. Such proceedings would be derogatory to Christianity, opposed to morality, and intolerable by the Spirit of God.

I trust, that by the word of eternal truth, I have established my dogma, external and internal evidence substantiate my arguments, and sound reasoning does sustain my position. I would now in conclusion recommend this subject to the serious consideration of the whole fraternity.

Much more might be said, but I feel relieved of my duty, trusting that I have discharged it in the fear of God and without partiality. Prove all things. Be not hasty to pass judgment upon it. So fare you well.

Yours in the bonds of love,

EUBULUS.

For the Visitor.

WATCH AND PRAY.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36.

Dear Brethren and Sisters in the Lord. There has been a subject laying very heavy on my mind for some time which I wish to make known to you; it is the subject of prayer. Our blessed Saviour has commanded all men to pray, and not to faint. Therefore, as professing followers of that Saviour, we ought to comply with this request. Now I fear that some of our brethren and sisters neglect this important duty. Some may think, that after they have repented of their former sins, and obeyed the command of baptism, the work is accomplished; but they will find this not to be the case; for if we rest ourselves satisfied with this, we will come far short of gaining the prize laid up for the children of God. Baptism of itself without faith and prayer is of no effect, but with these combined we shall be enabled to 'come off more than conquerors through him that hath loved us.'

Our blessed Saviour has given us examples and commands in his word, that we should watch and pray, lest we should enter into temptation. Mark 13: 33. & 14: 38. Luke 22: 40. 46.

Our blessed Saviour also says. "Blessed is that servant whom his Lord when he cometh shall find watching." Then beloved, since he has thus commanded us to watch, how shall we be found when he cometh to judge the quick and dead? We who have not obeyed this command, how can we expect him to pardon our sins, and keep us from evil, if we neither thank him for the past, nor ask him for grace to lead a new life; for he hath said "ask that ye may receive, that your joy may be full." I think that our ministering brethren do not dwell enough upon this important subject. I think that if they would urge it upon their hearers, that much good would be done, for I think that all who want to belong to the church and make their way to heaven, should comply with this request. The poet says,

"Tis prayer supports the soul that 's weak,
Though thought be broken, language lame;

Pray if thou canst, or canst not speak
But pray with faith in Jesus' name.

Some of our brethren perhaps may say that if they would urge this, that there would be danger of formality, but at the time they urge the duty of prayer, they should urge the sincerity of those prayers.

Then, and not till then do I think that they are clear of the message which they are to deliver to their fellow men. I for my part think that prayer is to the Christian life, what bread is to the natural life; for another poet says.

Prayer is the Christian's vital breath
The Christian's native air,
His watch-word at the gates of death,
He enters heaven with prayer.

If this is the case, how can we expect to enter that heavenly land if we do not pray. With these broken remarks, I leave it to you my dear brethren, whether this subject has, or has not been neglected; this is for each one to decide.

T. B. M.

A WARNING TO THE UNCONVERTED.

A young husband departed this life, in this county, (Somerset) July 10, aged 34 years, under circumstances which make his death deserving of the serious consideration of all, and especially of the unconverted.

At the close of this individual's life, are a few incidents of striking moment to be noticed. Upon the first attack of disease, the subject of our remarks suggested to his beloved wife, his pressing desire for baptism by immersion. This being slighted, or suppressed, for some supposable cause, until a continual reiteration of the same desire for the accomplishment of this object, by the dying invalid became too poignantly importunate for her to endure any longer.

In consequence of these circumstances, the condition of the two fold suffering man is now made known for the first time, and immediately they sent for a ministering brother; but alas! O, alas! The pale messenger of death removed him from time to eternity several hours before the minister could possibly arrive. Shall we look for a moment at this death scene, and a few of the circumstances connected therewith?

Here comes the husband of a dear, peaceful family home from his labor, from a distant neighborhood, weak and fatigued by a long walk, and the enfeebling effects of disease. He now no more speaks with cheerfulness and animation, as he is accustomed to do, when he, with vivid steps, and in the prime of health walked over the threshhold into the presence of a glad hearted family. But with a slow, feeble step, he approaches the family circle, with a dull, dejected expression of the eye, countenance pale and emaciated, and his voice melancholy and plaintive in its tone.

How changed! The whole physical organism wears the impress of a sick man. He not long sits down to engage in a lively conversation, setting forth hopeful projects, but yields to the debilitating stroke of disease, and now is prostrated upon a bed of affliction. The doctor is now sent for, and ministers very attentively to all his physical wants, but instead of convalescing, he declines into bodily helplessness. Thoughts of eternity and salvation in quick successive trains, appear to pervade his mind.

And now not only his mortal tenement of clay is sick and racked with fever and pain, but his deathless soul

likewise. That wonderful, precious part of man, is sick too, and demands nothing short of the healing Balm, of the great Physician, whose diploma is written with his own, atoning blood. Oh he thinks of death, judgment and his destiny in eternity; his heart being filled with much penitence for not having sooner embraced the religion of Christ, which alone can afford solid consolation, peace and happiness to the humble pilgrim as he traverses the dark valley of death.

He now in the midst of his intense suffering, not only becomes willing, but truly resolves to obey the Gospel in order to secure a scriptural right to the tree of life. With a sense of duty, and out of love to God he reveals to his dear companion his unconquerable desire for baptism by immersion. She begins to reason with him setting forth perhaps as a plea, that the doctor would not approve of it, and that going into the water would be injurious to him. (Whether the Dr. actually advanced any adverse ideas to his wish, or whether only the timidity of the wife prompted her to make the objection, is a fact not precisely known to the writer.)

Be that as it may, however, he continues to grow weaker and weaker, when at last he despairs of all hope of recovery. Now, the one thing needful, he more earnestly desires than ever before. The urgent request for baptism is continued as he remembers the declaration of the Savior; "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." Behold, the deep anxiety of mind that now manifests itself through his ardent entreaties that burst forth from his pallid lips. O what an inward warfare and commotion in the soul at this most solemn crisis! It was evident to all present that his heart felt an intense, and prayerful solicitude for the well-being of his deathless soul, in a future state of existence, in a life beyond this veil of tears.

G hear him command, in faltering accents, his attendants, to send for a ministering Brother, that he might be baptized even if he must expire in the act of attending to this institution of the house of the Lord. Now when these solemn and forcible appeals were made, they sent for the minister and began to prepare a vessel for him to be immersed in, he being too *low* to be taken to the stream. But all this is of no avail; his pulse beats slower and slower, his breath becomes shorter, and signs of life are less distinctly perceived! He stares piteously, in this dying moment, at the by standers, and in prayerful accent, as his last words, says, "I suppose it must be good so too," and now closes his eyes in death, several hours before the sent-for minister could possibly be there to accomplish the much and last desired object of his heart.

What a solemn moment this! What serious reflections it calls forth in the mind of the whole community around, and especially in the minds of the eye-witnesses! Tears yet unbidden start from their eyes, as they relate the saddening occurrences connected with the last interview with their deceased, respectable fellow citizen. Well may they apply the language of the poet, as their memory presents to them the solemn picture:—

Thou art passing away, thou art passing away,
Thy life has been brief as the mid-winter's day;
Thy forehead is pale, and thy pulses are low,

And thy once blooming cheek wears
the ominous glow.

Thou art passing away from thy
kindred and friends,
And the last chain that bound thee,
the spoiler now rends;
And thy last tones are falling on
love's listening ear;—
And now in thine eye shines the
fond parting hand.

Dear reader: To day if ye will hear his voice harden not your hearts as in the provocation, in the day of temptation, in the wilderness. This is a wholesome counsel by which you should try to profit, and especially if you are yet out side, the ark of safety.

E. S. M.

For The Visitor.

"GO YE INTO ALL THE WORLD."

And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations *and then shall the end come,* Matt. 24: 14.

Brethren, are we in reality the people we profess to be? Have we this Gospel of the Kingdom? If so, let us prove it by simply doing that which it enjoins upon its followers. We are a people who pretend to be very strict in observing the ordinances, and in doing that which the Lord has commanded us to do. We believe that religion consists in doing the will of the Master. This is all right; but I fear that there is still something not yet fully complied with.

We learn from reading the good word of the Lord as above stated, that "this Gospel of the Kingdom, shall be preached in all the world for a witness unto all nations; and then shall the end come."

Brethren, we believe that the time of the Savior's second coming is fast approaching; but I tell you, we have yet a great work to accomplish. Yea, the Gospel—the glad tidings of great joy, is first to be proclaimed throughout the world. And let us go to work—there are yet thousands of souls, who are just as precious in the sight of God, as we are, who have never heard the Gospel declared in its purity. There are thousands of souls who are perishing, yea starving, for the want of the bread of eternal life. We say then, let us attend to this important matter. But strange indeed, that a number of our brethren are opposed to such a course of proceeding, when it is held forth in the pure word of the Lord.

"Go ye therefore and teach all nations &c." Matt. 28: 19. Brethren, I ask the question, is there a plainer command in all God's word than this is? Ponder—reflect—it is our privilege to know what is right and what is wrong—what is commanded and what is not commanded. We say then, let us be honest and candid about this matter, and not say it is a new thing. However, we care not how new it may appear we consider it as old as any other command and should be thankful to know that God has commanded it, for we know that our salvation depends upon doing the will of the Father.

Our Brethren are very zealous in preaching from part of the commission, while the other part is we may say left untouched. Why is it? Is it not plain enough as Mark 16: 15, gives it? "Go ye into all the world and preach the Gospel to every creature." Or is it only left undone by us, because our fathers have not attended to it. Some

will say that the command was fulfilled at the day of pentecost, when the Gospel was preached to some of every nation under heaven. But that will not begin to do—the command positively is, "Go ye into all the world," also, "preach the Gospel to every creature."

Others contend that it is dangerous, and a matter involved in much difficulty &c.; to such we would say (as we sometimes tell the people about baptism and feet washing) it is not our business to want to know what it is for, or leave it undone because there are difficulties attending it—it is enough for us to know that God has commanded it.

We profess to be a peculiar people, a holy nation, a royal priest hood, a chosen generation. But let us prove it by showing our good works,and by forsaking all for Christ and his cause.

* * *

LETTER FROM INDIANA.

Dec. 31, 1856.

To the Editors.

Dear brethren in the Lord.—May grace, mercy and peace be multiplied unto you and us, with all the Israel of God; and may the truth spread and prevail, so that where the ranks have been thinned by reason of death or the powers of darkness in the year 1856, which this day dies without the promise of resurrection [or return,] that in the year of grace of 1857, which will soon dawn upon us with all its joys and sorrows, its trials and crosses,—the place of the fallen may be filled up with manifold members, with such as will put on the whole armor of God. And thus may it prevail through subsequent years to increase in numbers, in rank and file,—till Jesus appears, the righteous prevail, and the meek inherit the earth,—is the prayer and desire of your weak and unworthy brother in Christ.

When I last wrote I hoped this would be of an earlier date—The Nov. No. of Vol. 6. has not come to hand, and we wish it supplied if it can be done. [See some notice of this hereafter.]

I have long believed that God gave the knowledge of the art of printing for the advancing of his cause and kingdom. I look upon this art as one of the greatest inventions ever conferred on mankind, for the storing of the mind with truth and usefulness. Now can we cease to use it, to its proper design, because men influenced by the kingdom of darkness have perverted its use, for the spread of evil?

With the same propriety we may, and should cease to raise the cereal grains of the earth which we commonly call the staff of mortal life, because they have been to a great extent perverted from their designed use, to an evil which has sent thousands of our fellow creatures to an untimely grave, and to be participators with those who shall be banished from the presence of God and the glory of his power. This is the cause why your weak brother in the Lord advocates the use of the press, for the dissemination of truth by the press as well as by preaching the word.

M. M.

A LETTER FROM OREGON.

Nov. 9. A. D. 1856.

Dear brethren and fellow servants in the Lord. May the grace of our Lord Jesus Christ be with you and yours, Amen.

We hereby inform you that we are still on mercy's side of the grave, enjoying a reasonable share of good health,

which gives a relish to the many blessings and comforts which we are daily enjoying at the hands of our kind Father in heaven, to whom we owe all we have and are. The brethren and sisters in our connection here in Oregon are at present generally well with but little exception.

You are aware that the brethren here in OREGON are from different parts of the states, and it so happens that there is a difference of opinion amongst us. The W***s are from Illinois from father W***'s church, with that exception the rest of us agree very well, and can see eye to eye, and speak the same thing. The points of difference between the W***s and us are as follows: they deny the Devil, and say all the Devil there is, is the evil disposition in man; and that Christ made his second advent at the destruction of Jerusalem, and they contend for a final restitution of all the human family. They say, if a man dies in his sins he will go to a certain place, and there repent and be baptized and be saved in the world to come. They contend there will be no great day of judgment; they say the day of judgment is now, and ever has been since the commencement of the Christian era, and will be till the end of it. We believe, that every man has a chance to judge himself according to the Gospel of our Lord and Saviour Jesus Christ, and also that there will be a great and final day of judgment, when the whole human family shall appear before the judgment seat of God.

We had a council meeting on the 7th day of October 1855, to organize our church. They there agreed to drop those points, and hold them as their private opinion, and not to speak of them in public. But they still contend for those points, and say it is a part of their faith, and say the gospel cannot be preached unless those points are spoken of, and they contend for it publicly. We had a communion meeting on the 2d day of Nov. 1856, and they were heartily invited to come and partake, if they would drop these points and hold them as private property, till we could write to the old brethren in the States, but they refused and said, they would not, and therefore we could not fellowship them. Notwithstanding those troubles we met and had a very pleasant meeting.

Now dear fathers, if we have erred in any of those points, we humbly ask to be corrected. We are well pleased and satisfied with the proceedings of our last yearly meeting. Since we have organized here in Oregon, we have baptized eleven persons.

Dear brethren, we have one request to make, that is, the harvest is great and the laborers are few. We wish you to send us help, and if not, send us instruction, how to proceed. As Daniel Leedy is alone in the ministry, we need more speakers and deacons likewise. It is the unanimous voice of the Church, that you should present this to the next yearly meeting as a Representative from Oregon as we can not conveniently sent a delegate.

We the undersigned were appointed as a committee to write this to the yearly meeting for instruction; if we have transgressed the laws of God, we humbly ask for forgiveness.

BENJAMIN HARDMAN.
HARRISON DAVIS.
JOHN H. RITTER.
SOLOMON RITTER.

Committee.

THE LABORERS IN THE VINEYARD.
Matt. 20: 1—16.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a-day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, Saying these last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

As we have been requested to offer something on the above parable, and especially on the 12th verse, we will try to do so.

Although the ministers of Christ are from their calling, in a peculiar sense "laborers" in God's vineyard, yet a just application of this parable, will not confine it to them alone. Every member of the church of Christ has a work to do in the vineyard, and the whole church is, no doubt, here represented.

The principal design of this parable is to show that the Jews should be first called into the vineyard, and that many of them should obey the call; but, afterwards the gospel should be preached to the Gentiles, and that they should receive it, and that upon the reception of it, they should enjoy the same blessings and privileges that the Jews should. "For through him we both have access by one Spirit unto the Father," Eph. 2: 18. It was with difficulty the Jews were made to see the justice of the Divine proceedings in granting the Gentiles the same favors as were granted unto themselves. This justice, however, is made apparent in the parable. "Is it not lawful for me to do what I will with mine own?" ver. 15. In these words we have set forth the perfect sovereignty of God in the bestowment of his favors, and the great gospel truth, that all reward is of *grace*, and that it is not inconsistent with the most rigid justice for him to treat some people much better than they deserve, since none are treated worse by him than they deserve.

In order that we may the more readily understand the doctrine or doctrines taught in the parable, it will be to our advantage to ascertain if possible, the occasion which gave rise to it. Now the word *for* with which it is introduced,

shows that it is connected with something which precedes it. It is to be regretted that the chapter in which this parable occurs has been severed from the preceding one, for it is in that we find the cause which induced our Lord to speak the parable we are considering. The young rich ruler it seems could not bring himself to give up his possessions even for the sake of following Jesus. Upon this our Lord made the following solemn observation. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This observation from Jesus, called forth from Peter, the question, "Behold, we have forsaken all and followed thee: what shall we have therefore?"

There seems to be in Peter's question an indication of an improper feeling, which needed warning and reproof. It was as much as to say, "He could not give up what he had for thee! But *we* have forsaken *all* and followed *thee!* We have done much more than he. Now it was very true that Peter and his brethren had done much more than the young man was willing to do—they had done well. But his manner of speaking seemed to manifest a disposition to glorify himself and what he had done. Again; may not the question, "What shall *we* have *therefore?*" imply that Peter looked too much at the reward, and too little at the fact that it was their duty to follow Christ let him give them whatever he might?

Our Lord in great forbearance, at first seems to have noticed nothing improper in Peter's question, and graciously sets before the Apostles a glorious prospect of coming blessings for them. For immediately after, he adds, "and every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." And then declares—"And many that are first shall be last, and the last shall be first." Here we have the key to the following parable; for having spoken it, he thus applies it, *So the last shall be first, and the first last.*

"The parable, then, was given for the purpose of warning his disciples against the indulgence of a spirit which they were in danger of fostering, but which he altogether condemned. This spirit of jealous dislike that others should be as favorably regarded as ourselves, because we think that they do not deserve it as well, is, alas! too often met with even among the followers of Jesus. We are all too ready in this matter, to "sacrifice to our own net, and burn incense to our own drag." We are all too prone to magnify our day of toil and labor, its burden and its heat, and to overlook the work of others' or at least to consider our own as in many respects much better. We would by no means deny *their* excellence, but we will not put it on a level with our own; and what is this but practically putting Peter's question, "*What shall we have therefore?*" What is this but indulging in a spirit which feels aggrieved and sore, when it appears as if *we* were slighted, and others, whose work we esteem less than our own, are preferred before us. Now, the parable does not by any means require us to conclude that there will be any of God's servants at the *last*—at the *close* of the day of grace, or at the *end* of their own day of labor, who will really speak to the heavenly Householder in such terms as are here set forth; but our Lord does in this emphatic manner give us to understand the exceeding greatness of that evil thing which is working within even God's people now, and which they must

by all means, and that without delay, seek to overcome. We must begin at once to discipline ourselves into entire acquiescence with this truth, that many who appear the least just now, may be seen to be the greatest when the day's work is done, and those who are the last and apparently far back in the actual entering on their labor, may stand the first in the final acknowledgment of the owner of the vineyard."—*Drummond.*

It is intended to urge on all God's disciples, that by the very terms of the covenant under which alone they stand before God, or are admitted to work at all in his vineyard, all boasting is excluded, as if they deserved any thing at his hands because of what they had done, or better than others who have labored at their side. It is to strike at the root of all such questioning "What shall we have *therefore?*" It is not because of any merit in themselves that they have been sent into the vineyard in the first instance, nor is it because of meritorious work when in it that they at length shall reap a full reward. The first is of grace, and the last is equally so. "*Is it not lawful for me to do what I will with mine own?*" truly sets forth the nature of all such transactions between God and his people. What he gives them is not *their* own, but *his* own. It is of his own sovereign grace and mercy that he bestows anything on them which they have or hope to have. "*I will* give unto this last even as unto thee."

We are then taught in this parable that all who truly repent of their sins, and obey God's commandments by going and working in the vineyard, shall be rewarded with the gift of eternal life, whatever hour they entered upon their work, only so they comply with the terms of the great Householder. And further, we see that every disposition to murmur, is wrong, whether it is in the Jewish against the Gentile believer, or in any one Christian against another. It appears from the language of the parable, that all the laborers in the vineyard were the true faithful people of God. This appears from the following considerations: When we first find the laborers in the parable, they are in the market place idle. It seems the householder knew where to find laborers; and, as often as he went to the market, there he still found men idle. He calls them and sends them into his vineyard, and one company after another goes and obeys his commands. Now we cannot but conclude that the "*laborers*" here truly represent those who repent and believe, and "do works meet for repentance." They are not now what they were before—"*idle*," but actively engaged in the duty allotted them by their heavenly Father who hath called them. And if we look at those who are said in the parable to murmur, we cannot but conclude that they were the true children of God. "*They bore the burden and heat of the day.*" It is true, they said this of themselves, but the householder seems to have admitted it. Now such language would not be applicable if applied to those who were not true disciples. And the householder saying that he had "agreed with them," points to them as a people who had covenanted to serve him. Again: look at the payment of the laborers at the close of the day's labor. It is not hinted that one had left his work undone—no one is represented as being disqualified to receive his wages. On the contrary, each received the sum of money which was agreed on. This must represent the case of those who are not rejected, but received, by him who hath called them into his kingdom, and who "giveth to every man according to his work." Notice the following saying: "*I will give unto*

these last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day," ver. 12. It does not follow from this, that the parable involves the doctrine that all who are saved will be upon a perfect equality in heaven. All who believe on Christ and obey him shall be saved, whether they be Jews or Gentiles, whether they be young or old. But, then some are babes in Christ, while others who have diligently improved their opportunities, may have arrived "unto a perfect man, unto the measure of the stature of the fulness of Christ." Now, according to these different capacities, each will receive of the Divine fulness. But "if the vision of God constitute the blessedness of the future world, then they whose spiritual eye is most enlightened, will drink in most of his glory."

May it be our happy privilege to be found among those who have not only been called but chosen too! Let us be diligent and watchful to improve our mercies, or we may some day have the mortification of finding ourselves below some in enjoyment, who were below us in privileges and opportunities.

We are called to a life of holy labor, even to work in the vineyard of the Lord, let us therefore whether in private or in public, do all we can to promote the glory of God, and the happiness of mankind. And although we may be called upon to bear the burden and heat of the day, let us not become weary in well doing, for the evening of life is approaching when we shall receive our reward. The master has said, "*Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be.* Rev. 22 : 12. Who can remain idle, and thus expose themselves to all the liabilities, those are exposed to, who have not fled to Christ for refuge?

Let such as have long neglected the great business of life, take encouragement from the thought that some were called at the eleventh hour; but let none trust too much on their having such a call, or strain the parable so far as to expect that an equal reward awaits all, without any regard to their characters or improvements; which is most contrary to the word of God, which declares that he will *render to every man according to his deeds.* Rom. 2 : 1.

Let us be careful to avoid all envy towards any who may be equally favored with us, or who may be preferred before us. That envy and all evil feelings may be removed from us, let us seek a larger portion of "unfeigned love to the brethren;" then shall we "in honor prefer one another."

Translated from the German.

FROM OUR YET UNPUBLISHED HISTORY OF THE BRETHREN.

First schism among the Brethren.

Of this the "*Chronicon Ephratense*" furnishes the following rather onesided account. (page 39.)

"In the year 1729 ALEXANDER MACK, the originator of the German Baptists, (as such he never wished to be considered, nor has he been so considered by his brethren,) left FRIESLAND with the remnant of said church, and arrived in PENNSYLVANIA. This venerable man would have well deserved to be received by all the pious unitedly with arms of love, after he had been suffering so much in Germany, especially from his own people."

(Here it is not quite clear who is to be understood by A. Mack's own people, whether his own family or his own brethren. In a general way we and most all fathers of families know from experience, that as well in families as in churches there are many things to be suffered and borborne with of inexperienced, selfwilled and troublesome children and members, which fall heavily on the father and the more discreet members of the household. But whether it was according to love, immediately after paying his respects to this "venerable man" to publish to the world these sufferings "from his own people," and thus expose this venerable man or the church of which he was a member, is not difficult to decide. It may be supposed to have been intended as an excuse for that lamentable division, which it seems was contemplated by Conrad Beissel from the beginning.)

"But he (ALEXANDER MACK) had no sooner arrived with his brethren here, when they filled his ears with heavy accusations against those of Conestoga, namely how they had made a separation, and had written to them (of Germantown) such slanderous letters, also treated them by judging and condemning in a most uncharitable manner. Yea, above all they had committed that dreadful thing, by which not only they (of Germantown) but also their dead were condemned and put in the ban (of excommunication) by them (of Conestoga)."

"Upon his asking, what that had been?—it was answered: Sie hätten sich alle wieder von den Täufern abgetauft. (This can scarcely be translated, but the idea is, that repudiating their baptism received from the Brethren, they had all been baptized over again among themselves.) Now indeed the good man ought to have refrained from all judgment, at least so long until he had examined into the case carefully. But prejudice overpowered his mind, that he was no longer capable to form a proper judgment in the case or to heal the separation." Yet he made an attempt, and appointed a visit in the month of October A. D. 1730 with some of his brethren at the Falconerswamp."

"The leader (Vorsteher of Ephrata) knew nothing of this, but had gone there also with some others about that very same time, and had held a meeting with br. John Seuseman. There also came unexpectedly the visit from Germantown. Alexander Mack made the address, saying, The peace of the Lord be with you! The Vorsteher (Conrad Beissell) answered: We have that same peace. Then Alexander Mack asked, Why they had been excommunicated? and made the proposition, that both parties should go to prayer, that God would reveal, which party was guilty of the separation."

"Here it would have been better indeed for them, to take known and unknown sins upon themselves, than to call in and upon the justice of God; but the judgment was so heavy upon them, that there was no strength to do that."

(This idea of the honest writer (Peter Miller,) who meant it truly well, but was evidently led too much by his master and teacher C. Beissel, appears to find favor yet in our days even among inexperienced brethren. There are some who think, we should not take so much pains and time, to investigate a complaint, but let the matter rest, if the accused member makes a general confession of having come and still falling short daily. But we should remember, that any worldly man, who lives yet entirely according to the course of nature, and to whom a state of grace is something strange, may be easily brought so far as to make a general confession of sin, and that only a child of God, that is under the chastening influence of grace, is willing and able to own every special sin, of which he may be convicted.)

"They fell then on their knees, and after having brought their grievances before God, they arose, and A. M. inquired, where was Conrad Beissel? They pointed to him, and said, There he stands. He answered, I am a stranger with regard to him, and cannot see him except he speaketh. (Undoubtedly he wished not only to see his person, but also his inner man, and this he could judge only by his speech.) It appears his eyes were held, that he could not see him. This occurred to the Vorsteher (of Ephrata) several times, as not less to Christ himself and other saints." (What weakness!)

"Then the Vorsteher answered thus, I am the man after whom thou enquirest. A. M. then commenced to enquire after the causes of those proceedings. The Vorsteher answered: Why they came there to disturb the meeting in such an improper manner? There might have been set apart another time to this matter,—and then said no more at all." (Here an impartial reader may see, who were for peace and union, and who caused division and separation.)

"Upon this arose considerable confusion. A brother from Conestoga said, A. M., I take thee for a servant of God. To whom Peter Becker answered, What kind of a servant dost thou take him for? for a servant of his (God's) righteousness? — — It has been observed that all those of the party from Conestoga, who then and afterwards went too far in their judging of the Täufer (Brethren,) such as Jacob Weis, Valentine Lessle, David Gemaley, and others, have afterwards themselves apostatized from their vocation. Yet the good M. W. had to suffer for it yet on his deathbed, and would have fallen into the hands of the avenger of blood, if the Vorsteher's faithfulness had not saved him, as shall be mentioned in its place." (This is indeed an honest and important confession, and was not at all in favor of his own party.)

With the Vorsteher the case was altogether different, for he had to stand for the testimony, entrusted to him of God. Hence it was by no means allowed to others, to imitate his zeal, and to mix their passions therewith. He that knows how matters stood between the two churches, knows well, that a union was impossible. For they have originated from two very different causes, inasmuch as one has the

letter for their foundation, and the other the spirit, and though they had both the same father, yet their mothers were different."

"Here it is to be observed that according to the laws the child follows always her mother, hence if a king marries a slave, the child must be a slave too. There is indeed on the part of God the seed of regeneration but one; but the great difference among the regenerate is caused by their susceptibility, inasmuch the word of life enters deeper into the one than into the other, from which cause there arises such a difference of tribes under the New Covenant, as well as under the Old, which may not be done away, but which should not affect our love."

"When in SCHWARZENAU the separatists and others tried to force themselves into the church of the Baptist (Brethren,) without submitting themselves to their order, good Alexander Mack was compelled to write a treatise (or tract) wherein he set forth conclusively that every tribe must stand by its own banner. The 'Vorsteher' has mentioned this difference in his letter to P. B."

"In one of them he also mentions, what he dislikes in them, when he writes, "I am favorably inclined to you all in that part, where the spirits can embrace each other in God. But so far as the mode of your worship is concerned, I can take no part.' See his 17th printed epistle. It is also easily to be imagined, that this rent (separation) must have given them great pains in aftertimes; they made also some attempts to heal it again, but did not succeed, because they could not come to see their own deficiency."

"Once they (the Brethren) appointed a visit to him (the Vorsteher,) but before they came, he was urged to go away. From that they thought, that he was running away from them, and had no good conscience. At another time both parties met each other at a visit; the Vorsteher apprehended, that some proposition would be made, called his people aside, and with their consent offered to them (the Brethren) peace in Christ, and to forget all what was past. But they did not accept of it, before the matter was properly investigated and settled."

(It is really questionable how a true reconciliation could have been accomplished without examination? The reader will recollect our former remark on this subject.)

"Since above something was said about a repeated baptism, about which the Vorsteher had to suffer so many accusations, circumstances seem to require to render a substantiated account of the same in order to make it appear, in how far the community in Ephrata had a right, to introduce such strange customs &c."

This is the simple relation of the first schism among the brethren, written by a though biased, but yet upright Ephratan-brother.

Some observations on this subject shall follow in our next.

EVANG. BESUCH.

THE TRUE CHRISTIAN LOVES CHRIST.

His early disciples are described as those who loved him though unseen. 1 Peter 1: 7. Blessings are pronounced on all that love him; "Grace be on all them that love our Lord Jesus Christ in sincerity," Eph. 6: 24: and an awful curse on all who love him not, whatever in other respects may be their character,

their knowledge, their conduct, or their profession; "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha," 1 Cor. 16: 22. The apostle describing his own views and feelings, represents at the same time, those of every child of God: "Yea doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; that I may win Christ and be found in him." Phil. 3: 8. Be the Christian a Briton, or a Hindo, or an American, the effect of the gospel upon his heart, as to the adorable Saviour, is the same. "I love him," said Krishna, [a converted heathen,] in his last illness. "but not as he loves me." The careless and presumptious will speak of love to Christ, while their whole life is neglect of him, or rebellion against him. The love of the Christian to his Lord is *heartfelt*. He sees his Redeemer's worth: "Lord in poverty thou art my wealth; in disgrace, my honor; in sorrow my joy; in weakness my strength; in death my life." The Christian's love to the Saviour, is connected with a sense of his suitableness to the wants of his soul: "I was lost, he redeemed me; I am guilty, he saves me; I am blind, he teaches me; I am poor, he enriches me; I am to die, he must support me. He is every thing to me; and none can supply his place." The Christian's love to his Lord is active and influential. It does not evaporate with glowing words, nor spend itself in warm professions. It is manifested in desires for more love. Never did a pardoned penitent love Christ without desiring to love him better. It is evidenced in desires to do his will and promote his glory. The Christian's love to his Saviour is supreme. The Lord requires this: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me," Matt. 10: 37, 38. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple," Luke 14: 20. None can suppose the Saviour means, we should hate those he commands us to love; but that they should have the second place in the affections of the soul, while the first is given to himself. He is to be loved more and with higher estimation than they; and to be pleased in preference to them. The Christian must be ready, if required, to forsake them sooner than renounce his Lord; and to sacrifice all things rather than forsake his Redeemer. Thus his love to Christ must be supreme. Am I so circumstanced, that I must deny myself, or violate his laws; I must offend friends or offend my Lord; I must sacrifice their favor and love, or forsake his service? In such a case the Christian will not hesitate what part to act. In such a case how would you act? What is the tenor of your life? the settled bent and purpose of your soul? Some have warm passions in God's house, and lead careless lives in their own. How do you live? Do you love your Lord? and evidence that love by loving his house? by loving his sabbaths? by loving his people? by loving his ordinances? by loving his precepts? by loving all he loves, and hating all he hates? Is it with you, life's chief concern to live to him? and to reach his kingdom, where you shall live with him? Whatever engages you besides, is this your chief concern? that which takes the place of all others? which is regarded above all besides? and to which the thoughts and cares return, whatever else may occupy them through a large portion of your waking hours? An affectionate

child, at the call of Providence, leaves his parents, and goes to a distant land; yet he remembers his home. He keeps in view the time for returning to it. He discharges the duties of the new scene, in which, for a while, he is placed. These occupy much of his time, and engage many of his thoughts, yet his fondest thoughts turn to home. There his heart is most set. That is never long out of mind; and at the appointed period, with gladness, he returns to the place, where his thoughts have daily been. Do you feel a love to the adorable Saviour, Jesus Christ, whose effects are of this description?

PIKE.

PREACHING BY EXAMPLE.

YES! *by your example* you may preach the Gospel, and preach it with mighty power. *Conduct* is a language that all can understand, that all will feel; and the conduct, the example of every one speaks *for* God, or *against* him. True as it is that "actions speak louder than words," so true it is that you may speak efficiently for Christ, however humble your sphere; that you may preach the Gospel in the distinct, and earnest, and eloquent language of a holy life. You may proclaim its excellence by conduct which is without reproach and above suspicion. And this is a kind of preaching that all will hear, and respect, and feel. Said an infidel, of an eminently pious man, "I never see that man without feeling my own unworthiness; he is a constant reproof to me." And Cotton Mather tells us of a poor weaver, of whom it was often said, "that it seemed that Christ Jesus again lived and walked the earth in him." You can imagine what must have been the life of Christ, how powerful the language of his daily conduct, and how impressively it appeals to the conscience and the heart of every beholder. In that life, in that conduct, you have a model for your own. And by ever keeping that model before you, in business, in the family, in social life, in every duty, and position, and event, *thus* you may preach the gospel. As a city set upon a hill, which cannot be hid—as salt which diffuses preserving and seasoning influence without noise—as light which in silence spreads its cheering lustre—as the heavens which declare God's glory, while no speech, or language, or voice is heard, so in the example of living godliness—the holy example of the devoted Christian.

Though silent, it is of mighty power, whether to rebuke, or instruct, or persuade. A look may reprove or encorage. A single action may honor or dishonor the cause of Christ. The whole life may speak, yes, must speak for God or against him. The ordained minister, you admit and feel, ought to live for the extension of religion, for the salvation of men; and if he neglects these high duties, and lives inconsistently with the solemn vows of his profession, you feel that he is a shame to himself, a disgrace to his office, and traitor to his God! But not only the minister, but any Christian in *his* sphere, is also to be a preacher—one who proclaims and exemplifies divine truth. And if *you*, as such, are chargeable with neglect, with inconsistency, upon *you* rests the same guilt, the same shame, as on the inconsistent minister of the cross!

Communicated for the Gospel Visitor.

"GOD RESISTETH THE PROUD."

"Likewise ye younger, submit yourselves unto the elder. Yea, all of you

be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Pet. 5: 5.

The latter clause of the text, I purpose through the grace of God to consider; and present a few thoughts to the readers of the 'Gospel Visitor.' "And be clothed with humility:" These words embrace humility in all its ramifications; an humble dress, as well as an humble mind; an humble mind cannot possibly enjoy a gay, or proud dress, as the text declares that "God resisteth the proud," but, "giveth grace to the humble." It is, therefore, of the utmost importance for us all, to consider this matter well. If I am proud, God will resist me. Reader, if thou art proud, God will resist thee. Come let us reason together, and consider what we are, if resisted of God. The proud are resisted of God in all they do; their thoughts, their words, their reading, and awful to say, *their prayers are resisted* (rejected) of God; they are an abomination in his sight; and, finally, resisted at the gates of immortal glory, and driven to everlasting wo and despair. Bless God, O! my soul, bless the Lord; for he giveth grace to the humble. God favors them in all they do; their thoughts; their words and conversation, with their prayers and thanksgiving, are all accepted with God the Father through Jesus Christ their Lord, and in the end, favored with an admittance into the kingdom of eternal glory.

That pride, and the love of dress, (an evidence of pride) has filled our land to an alarming extent, can be doubted by no humble Christian. But should this be doubted by any one, let him go into any one of — not our theatres or ball rooms, but of our fashionable churches—the last place in the world, one would suppose, for such an inconsistent and pitiful display, and he will behold an array of bonnets, ribbons, flowers, silks, jewelry, shawls, &c. which if he be an humble follower of the Lord, will fill him with amazement, and cause him to stand agast. And while contemplating the scene before him, is led to inquire, *Are these* Christians? And the truth can be known by all who wish to know it. And some of those who profess to be *ministers* of the Gospel of Christ, and their adherents who claim to be Christians, are those who have so corrupted society with this God rejected evil, that the thoughtless young man or woman is made to believe that the extravagance of dress is a virtue; and that without it they are not respected. How vain the delusion to think to be virtuous by patterning after those who are rejected of God. While the ribbons, and ruffles, and flowers which adorn their bodies, the very air they breathe quivers them to their shame.

I have a word to say to my brethren and sisters in the Lord on this subject; how do we as the disciples of Christ stand in relation to this matter? It has been observed above, that if one enters one of the fashionable churches, what a scene is presented to his view. Brethren, how is it in our own, which certainly should be a congregation of saints, (for I am led to believe that if the brethren when assembled together do not form a congregation of saints, then there is none on earth)

When the humble ambassador of Christ, clothed with humility in dress as well as mind, enters the place of worship, what a scene is sometimes presented before him, perhaps not so much out of order by those who have believed

unto obedience. But, O! their children, the heart sickens at the thought—these should have been brought up in the nurture and admonition of the Lord; but alas! where have they been taught? Look at their precious bodies, lovely because of the soul, see how they are arrayed with the apparel of pride, look, and behold the ears and hands, how they are loaded with gold—by the word of God forbidden for such purposes, and perhaps before the year '57 closes, their bodies which are now set forth in such array, by them who gave them birth, will moulder in the dust of the earth and the soul summoned into the presence of God to render an account for the deeds done in the body.

Brethren and sisters, fathers and mothers, what are we doing, are we forgetful, that while we lavish out our money thus upon our children we are doing them the greatest possible harm, and are helping them on the road to certain destruction? Have we forgotten that when we help our children to what is called "accomplishments," such as instrumental music, we are teaching them the arts of the children of Cain, that wicked one who slew his brother, and told God a lie? What profit can it be to our children to have them educated in a school of which Cain is principal, all these carry with them the principle of pride, which God resists.

We frequently find the columns of the Visitor occupied with treatises on Christian Baptism, and of the ordinances of the Lord, all of which would be avoided if the people were clothed with humility. To the truly humble there are no mysteries in Baptism, feet washing, the Lord's supper, &c. While to the proud, all is mystery, because they are resisted of God; and in order to hide their shame, they cry nonessential, nonessential! It is a lamentable truth, that many parents do not bring up their children for the kingdom of God, but for the service of the flesh altogether. The writer has a considerable acquaintance with the brethren's children (as well as his own) and as far as I know there are very few, if any, but will readily admit, that the practice of the brethren is right according to the scriptures, yet are not willing to give a reason why they themselves do not obey the same, still they hope they will before they die. While the whole reason of their disobedience is, they are not *clothed with humility*, but are too proud to humble themselves under the mighty hand of God.

Dear children, a word to you; many of your God fearing fathers and mothers, have remonstrated against your folly and pride, time and time again, and perhaps so much so, that they may have incurred your displeasure; while the Lord is witness to their admonitions, and to their prayers in your behalf. Will you continue to run counter to all the admonitions of your godly parents; to all the earnest entreaties of Jesus and his word? Will you suffer Jesus your best friend, that dear friend, who "sticketh closer than a brother," stand at the door of your heart and knock; and knock; again and again, until his locks become wet with the dew drops of the night? My dear friends you would not deal so unkindly with any of your earthly friends. The writer knows that you, who know his voice, would rise any hour by day or night to welcome him unto your houses; will you not be entreated to open the door of your hearts, and receive Jesus, who will clothe you with humility, and give you grace to do his will, and in the end receive you to glory.

D. P. S.

OUR LATE JOURNEY TO THE EAST.

We left home on Saturday morning, Nov. 22d, for the east, to fulfill a number of appointments previously made. Our wife and little daughter were taken along. Sunday, 23d. was spent in Adamsburg, Westmoreland county, Pa., with the family of Dr. Biglow. Here we had two appointments, one in the morning, and one in the evening. Monday morning we left Adamsburg for Indiana, Pa. We arrived here about 2 o'clock P. M. Here we found brethren waiting to take us to the Cowanshannock church in Armstrong Co. We had two appointments at the meeting house on Tuesday, and two at br. Kimmel's on Plum creek on Wednesday. Our meetings here seemed to be seasons of refreshing to the children of God. Our further engagements hurried us away, and we were compelled to say, "Farewell," to our dear christian friends here. Br. Kimmel kindly conveyed us to Indiana, where we had an appointment on Thursday evening in the court house.

On Friday morning we left Indiana for Philadelphia, and arrived in the city at 1 o'clock on Saturday morning. The following Lord's day was spent with the church here, and we preached twice. Here we met with many dear Christian friends whom we had not seen for years. How pleasant it was to meet again in the house of God, and to engage in his holy service! Here we met our dear brethren, J. Umstad, and G. Price of the Green Tree church. Br. Price took us with him on Monday morning to his home. The brethren at the Green Tree had made arrangements for meeting some days. We arrived here on Monday evening, and the meeting commenced on Sunday, the day before.

It pleased the Lord to hear and answer prayer, and to own and bless his preached word. Christians were built up "on their most holy faith" and made to "rejoice in God their Savior." Sinners were distressed upon discovering that they were lost, but by exercising repentance toward God, and faith in the Lord Jesus Christ, and by taking up their cross, & confessing Christ they were made to rejoice in the hope of eternal life. A more solemn meeting throughout, we never witnessed. The meeting continued about two weeks; during which time, thirty two were added to the church by baptism. And at the close of the meeting there were others who offered themselves as candidates for baptism. While angels in heaven rejoiced, fathers and mothers rejoiced at witnessing the pleasing sight they were permitted to see, when their children said by their profession and actions, we will go to heaven with you. And it was pleasant to see what the occasion afforded an opportunity of seeing, a considerable number of men with their bosom companions, entering the gate to walk the way of eternal life together and thus showing a happy union of feeling and practice in relation to their eternal interests. And it was no less pleasant to see interesting young men and women take up their cross to follow Christ. He will lead them, if they follow him, from the corrupting ways of sin, into the pleasant paths of virtue while on earth, and when they are on earth no more, he will lead them "to fountains of living waters" in heaven.

The recollection, that several of the converts had in former years been our pupils, and that they had often bowed with us in our school-room, while we endeavored to implore heaven's blessings upon them, gave us increased pleasure at witnessing their "good confession." Knowing the wiles of the enemy, we feel a degree of concern for

those who have renounced the world, and promised to follow Christ. But we likewise know that "greater is he that is in them, than he that is in the world," 1 John 4: 4. And knowing this, we indulge the pleasing hope, that perseverance, meekness, zeal and all the christian graces will characterize their life, and then peace and joy will be their portion in death, and immortal glories crown the work in heaven.

After the meeting at the Green Tree, br. Umstad accompanied me to New Jersey. We called with the church at the Plains in Montgomery county, Pa., and had two meetings with it. Here we formerly preached frequently, and we rejoiced to meet those again that we were permitted to meet. The joy at our meeting seemed to be mutual. From the Plains we went to the Pine Run church in Bucks Co. Pa. This is a new church. We were pleased with the apparent zeal of the members. Br. Jacob Reiner is their minister.

From Pine Run we went to the church in Hunterdon County, New Jersey. The brethren here have a large congregation, and they have recently built a new and commodious house for worship. Although this church has passed through trials within the last few years, yet it has prospered, Brethren, Poulson and Wagoner are the ministers. Our visit to the brethren here, was to us, a pleasant one.

From New Jersey, we returned to the Green Tree, and had meeting on Monday evening at Port Providence. On Tuesday morning we had meeting at the Green Tree, and baptism was administered. We had meeting in the evening in the same place. On Wednesday morning we were taken by br. G. Price to Lawrenceville, Chester Co. Here we had two meetings. We then went to North Coventry, in the same county. In the church here, our beloved brother John Price lived and died. His labors were extensive and successful. Since his departure the brethren here have experienced some trials; but we were very happy to find that peace and harmony were again restored. May these heavenly and desirable guests ever abide with the brethren, and bless them with their hallowed influences. Our visit to Lawrenceville and Coventry was one which afforded us comfort and satisfaction, and we hope it was not altogether without interest to others.

On Friday the 26th of December, we returned to the Green Tree, to have our last meeting during our visit to the east, with our brethren there. As it was among these brethren we sought and found the Lord, and among them we commenced our ministry, we felt much at home among them. It was truly refreshing to our hearts to see them, and greet them, and to have communion of spirit with them, after our long absence from them. Sweet and pleasant was the time we spent among them, and painful was it to part, and much more so would it have been, but for the hope that *"we shall meet again"* in our Fathers house, and there meet *"the saints of all ages."* For this hope, let us bless God: for it let us live: and in it may we all die.

From the Green Tree, we returned to Philadelphia. We had three meetings on Sunday, and some evening meetings during the early part of the week. The brethren here have a sunday school; and on Sunday afternoon our talking was more particularly directed to the teachers and scholars.

We were pleased with the interest manifested, and hope that God will bless all concerned, and make them a Blessing. Our meetings here were characterized by solemnity and attention. We felt I think, that it was good to be together. There are zealous brethren and sisters in this church. And we hope God has blessings in store for them. We enjoyed ourselves very well with our Christian friends here.

We made our arrangements for leaving the city on Thursday evening, the 1st. of January. Br. Hagy living near the Depot, we spent the evening with him. Here several of our kind friends met to spend the evening with us. Our time was pleasantly spent in conversation, singing, and prayer. The time for separation at length came. We parted with those feelings, which cannot be well described. The recollection, however, that God has promised that he will never leave us nor forsake us, gave us comfort.

The cars leaving at 11 o'clock at night, we left the city at that time, and set our faces towards the West for home. We acknowledge with gratitude, the kindness of our heavenly Father to us, throughout our long and laborious journey. And we thank the many dear and kind friends who helped us by their sympathy and their prayers. They may feel assured we remember them, as we hope they do us, with our sincere desires and prayers, that we may all be kept faithful and true to our holy profession and principles, and that we may be made "meet to be partakers of the inheritance of the saints in light."

We reached our home in safety after an absence of six weeks. Our kind friends were waiting to receive us, and they had made the necessary preparations to receive us comfortably.

"What shall we render unto the Lord for all his benefits towards us?"

J. C.

THE FAMILY CIRCLE.

Perseverance in Training.

In home training two rules must be adhered to, if parents would accomplish great and imperishable results. The first is *prayer*, and the second *perseverance*. Wesley's home education, under the *tutelage* of his parents, was peculiar, and well calculated to initiate him early in habits of *order*, and resolute *effort* in accomplishing any object he might undertake. "Why, my dear," said his father to his mother, or she to him, (I forgot which) while patiently teaching one of their children a simple lesson, which it was slow to learn, "why my dear, do you tell that dull boy the same thing twenty times over?" "Because," replied the other, "nineteen times won't do. If I tell him but nineteen times all my labor is lost, but the twentieth time secures the object!" All classical antiquity has not bequeathed us a maxim of more practical wisdom. Christian faith imbibes it from the word of God. If we would teach knowledge to the young, and make them to understand the doctrine fraught with life and holiness, and salvation, precept must be upon precept, line upon line, here a little and there a little." In such a school Wesley's mind was prepared to achieve the greatest things by being taught the smallest, and whatever he learned at all, he learned well.

☞ Never defer that till to-morrow, which you can do to-day; never do that by proxy, which you can do yourself.

YOUTH'S DEPARTMENT.

FILIAL DUTY.

OBEDIENCE TO PARENTS is the *basis of all order and government*, and is not only peremptorily and repeatedly enjoined by scripture, but even the heathens laid great stress upon the due performance of filial duties. We read, indeed, that the Romans gave to parents unlimited jurisdiction over their children; and fathers were empowered to, and frequently did, punish filial disobedience with stripes, slavery, and even death. Although our legal enactments are of a milder and less summary character, yet children are not the less morally bound to obey their parents, and to cherish them in sickness, poverty, and old age.

It is in fact a primary religious and natural duty, and one of the express commandments of God, without a holy and due observance of which we shall never see his face, nor experience happiness in this world or the next.

Honor thy father and thy mother, that thy days may be long in the land which the LORD THY GOD *giveth thee*, is the solemn and positive command of the Most High: and our young readers may safely assure themselves, that God will not only bless the dutiful here and hereafter, but that he will punish, in the most signal and terrible manner, all those who by parental neglect and unfilial conduct, set at defiance his written law, and violate that holy and just principle which he has implanted in every human breast.

There is not in nature a more lovely sight than that of "*Helpless age leaning on pious youth*;" while, on the other hand, our most perfect detestation is ever excited by the view of youthful neglect or carelessness in any manner displayed towards the aged. If this be the case, even where no natural relationship subsists between the parties beyond that of their common humanity, the feeling of abhorrence must, undoubtedly, be still stronger in a virtuous breast, on beholding unkind or neglectful behaviour in the young towards those who have watched over their helplessness, reared them with anxious care and labor, and provided for their every want.

Youth should bear constantly in mind, that every comfort that they enjoy, all the intellectual attainments which render them superior to the savages, and even life itself, they owe to their parents. A son who exposes his own life to danger in order to save that of his father or mother, does no more than his duty. He ought to serve and obey them cheerfully at all times and under all circumstances, so far as is consonant to the will of God, as declared in the Holy Scriptures; and he should consider, that the utmost he can do for them is but a very trivial repayment of the debt which he owes them. He should also remember, that in attentively and constantly evincing his affection towards his parents, he is also displaying his love and reverence of the Most High, and obedience to his injunctions; and that he is so far acquiring the favor of the Almighty.

It is likewise the duty of every child to repose the most perfect confidence in his parents—to confide to their affectionate bosoms all his actions and thoughts—to conceal nothing from them,—since it is by their experience alone that he can hope to be guided right in his conduct; and they must assuredly be far more competent than his immature judgment can be, to decide and to point out what is proper for him.

As it is, then, his duty to reverence and honor his parents at all times, so is he especially bound to esteem and imitate their good qualities, and to alleviate and bear with—to spread, as it were, a veil over their faults and weaknesses.

His gratitude to them, for the innumerable favors which it can scarcely ever be in his power fully to repay, must be evinced by a strict attention to their wants, and a solicitous care to supply them; by a submissive deference to their authority and advice; by yielding to, rather than peevishly contending with their humors, remembering how often they have patiently borne with his; and, in fine, by soothing their cares, lightening their sorrows, supporting the infirmities of age, and making the remainder of their lives as comfortable and agreeable as possible.

They who thus act will ever find in their parents the ablest advisers, and most sincere friends; and in addition to the delightful reward of an approving conscience, all who know them will admire and applaud them for their graceful performance of the most amiable of human duties. On the other hand, *undutiful* children are deservedly abhorred by the virtuous part of the community, and looked upon as unnatural and impious monsters; and, as if the Almighty had determined that they should early feel the bitterness of his anger, it is almost an invariable fact, that those who abet them in or urge them to their wicked want of affection, and violation of filial duty, instantly desert them when they stand in need of kindness or assistance.

Even in a merely temporal point of view, unfilial conduct, being a crime so terrible in itself, almost inevitably draws down and experiences its just punishment; for he who in his youth neglects or ill treats his parents, cannot reasonably expect any other, than that in his after years, *his* children will return to him the measure he has meted to others; and experience proves that this earthly retribution is common. But a far more important and solemn reason, even the command of God himself, already quoted, demands that parents should be dutifully and kindly treated by their offspring; and we trust, that even if a sense of a patient watchfulness, the constant protection, the affectionate indulgence, and harassing anxiety which are displayed and sustained by parents for the welfare of their children, be not sufficient to induce youth to behave properly to them, yet that a remembrance of the divine behest of the ALMIGHTY, and of the certainty of his displeasure in such a case, will prevent them from departing from, or if unhappily in a moment of thoughtlessness and folly they have departed from, that it will induce them with prudence to return to, the path of FILIAL DUTY.

YOUTH'S BOOK.

FOR THE GOSPEL VISITOR.

A WARNING.

Died on the 15th of December, in Elkhart county Indiana, MOSES TEGARDEN, a respectable neighbor, an ingenious mechanic, and an experienced engineer, widely known as a builder of steam sawmills, &c.

This young man had imbibed infidel sentiments; which he openly avowed, and zealously preached to others. But he found, as many before him had found, who held the same confortless doctrine, that whatever ease it might answer in health and prosperity to keep the conscience quiet, and to permit its disciples to indulge in sin undisturbed, it afforded

no comfort and support in the hour of death. During the progress of his disease, which was consumption, he was led to examine his doctrine more seriously than ever before, and he was convinced it was erroneous, and he abandoned it, and sought comfort in the religion of Christ. It was not until three days before his death, that he revealed the distress of his heart. This he did to J. B. who was waiting on him at the time. After remaining quiet for some time, he raised up and spoke to J. B. and said, "there is something wrong with me; do you believe that there is any reality in religion? The answer returned was, "yes Moses that I firmly believe." Then said the dying man, "I want you to go and bring some one to pray for me." O what a sinner I am! Hell and damnation are before my eyes."

The friends were then called in, and he admonished us with great power, saying, "O boys, for God's sake do not do as I told you. I rebelled against the word of God and Christ. O a many a time Margaret wanted me to go to meeting, but I only treated her request with scorn. O Margaret! for God's sake stick to what you have promised. Do not do as I have done. And O Jonas! do not put it off till it is for ever too late. O here I am! and destruction is before my face. And O Paul! for God's sake do not do as I still told you; I almost ruined you."

In this way he went on as loud as he could raise his voice. He then sent for one of the brethren to pray for him. He also sent for a methodist to pray for him; he invited every body to pray. He remained in a perplexed situation for a while, till singing and prayer was over, and then he seemed a little satisfied. He seemed to have so much confidence in prayer, that he said that he believed if all christians would pray for him he would get well. But he grew weaker and weaker till his spirit took its departure to the eternal world. Among the reasons he had for wishing to get well, he desired to have an opportunity of undoing the evil he had done, and of telling the people about a better doctrine which he had found, and in which he had been brought to believe. As he renounced his infidel principles, and believed in Christianity, and as he seemed anxious that his friends should know the change that his mind had undergone, we feel justified in thus publicly noticing his case. And will not this be a warning to others? Think young man before you reject Christianity, and avow yourself a disciple of infidelity, upon the different characters of the two systems. Christianity inculcates purity of heart, holiness of life, love to God and our neighbor. Consequently, under its training, its disciples are prepared for a peaceful and happy end. For the "righteous hath hope in his death." But infidelity, however it may talk about moral purity, in rejecting the law of God, frees its disciples from the restraints of that law, and hereby exposes them to the slavery of lust and passion, and these will not be likely to lead to such lives that will end in peace and quietness.

D. S.

THE INFIDEL.

It is a fearful commentary upon the doctrines of infidelity, that its most strenuous supporters have either miserably falsified their sentiments in the moment of trial, or still more miserably terminated their earthly existence in utter wretchedness. The gifted author of the "Age of Reason," passed the last year

of his life in a manner which the meanest slave that ever trembled beneath the lash, could have no cause to envy. Rousseau might indeed, in some respects, be regarded as an exception to the general remark; but it is well known that this enthusiastic philosopher was a miserable and disappointed man. He met death, it is true, with something like calmness. But he had no pure, and beautiful, and God-like hopes, fixing on things beyond this world. He loved the works of God for their exceeding beauty, and not for their manifestation of an over-ruling intelligence. Life had become a burden to him; but his spirit recoiled at the dampness and silence of the sepulchre—the cold unbroken sleep—the wasting away of mortality. He perished, the worshipper of that beauty which but faintly shadows forth the glory of the Creator, but without hope in that Creator himself. At the closing hour of day, when the broad West was glowing like the gate of paradise, and the vine clad hills of his own beautiful land were bathed in the rich light of sunset, the philosopher departed. The last glance of his glazing eye was to him an everlasting farewell to existence, the last homage of a God-like intellect to a glory and a beauty he should behold no more. The blackness of darkness was before him. The valley of the shadow of death was to him unescapable and eternal. The better land beyond it was shrouded from his vision. He had no hope—no prospect for the future—for all that endless future which faith might have gilded with glory and surrounded with blessedness to his soul. He died like the brute, his utmost hope and expectation like the brute to perish! O! infidelity, if this is thine end, let me never be thy disciple!

QUERIES ANSWERED.

THE LAW AND THE GOSPEL.

1. When I say the law, I mean the laws of the land. And I make use of the subject because I am aware that many of the brethren and sisters place much dependence in the law, when they have a case at issue, that might according to reason and justice go against them. And to make an illustration I will make use of the following. Suppose a man marry a woman or a girl, that has a child born out of wedlock; and after the marriage the mother draws a legacy, and gives the same into the hands of the husband, then according to law the child born out of wedlock can never recover a dime, he must serve his adopted father, till he is sixteen years of age, and his half brothers and sisters [if he has any] get all the legacy to themselves. Is this right? Is it reasonable? I say no. It would be taking advantage by the law, therefore the law should not be our guide in such cases.

ZETHER.

Answer.—An illegitimate child is as near to a mother, and it should receive affectionate regard from her as a legitimate one. And the moral obligations that the mother is under, will not allow her to withhold any thing whatever from a child merely because it is illegitimate. When the mother of an illegitimate child has property and designs to enter into matrimony with a man, she should reserve a portion of her property for her illegitimate child. If, however, the union of such a mother as we have been considering with a man, is the true union of Christian hearts, we presume a husband could not take all his wife's property and apply it to the use of his own children, and give his wife's illegitimate child none at all.

Under the Mosaic law, difficulties were thrown in the way of illegitimate persons, to retard their promotion. And no doubt this was designed to hinder unlawful connection between the sexes. Probably what appears barbarous in our common civil law touching this class,

was designed to answer the same benevolent purpose. The disadvantages which this unfortunate class of mankind labor under, is a case where the innocent must suffer for the conduct of the guilty. And it is very difficult to frame & administer law to avoid this, without encouraging the multiplication of such cases. Christian benevolence, however, will discreetly administer justice to such, without the compulsion of law.

POETRY.

"THE GREEN TREE" PA.

I heard it, yes I heard it,
And softly hoped t'would be
"Our Father's" precious blessing—
Again at "the Green Tree."
I heard it,—Ah! I heard it,
He knew I would rejoice,
In the refreshing season
Which lifts up heart and voice.
I heard it, gladly heard it—
The waters troubled were—
Of our dear native river,
With solemn vows, and pray'r.
I heard it, joyful heard it,
The loud triumphant song
Of patient faith rewarded,—
Borne on the shore along.
I heard it, still I hear it,
A soft and subdued tone—
Like the "dov'd bird," when winter
Is once more past and gone.
The mother's prayer and blessing,
Long follow'd her loved youth,
And now with her they're resting
In th'shady bowers of Truth.
Those times of sweet refreshing,
Thy presence Lord I'd see;
Dear Brother ask a blessing—
Lov'd Sister pray for me.

S.

For GEORGE C's mother of Philad. Pa.

"MOTHER I LOVE YOU."

The brightness was leaving his innocent eye,
And hasting to look on the glories on high,
He saw not his father, nor mother, but oh
How quenchless is love!
His pulses were sinking, and feeble his breath
He was waiting his wish, to be happy in death:
And death waiting on him, but brighten'd the glow
Of love, quenchless love!
His sweet dying lips, what a song have they sung
From the valley of death they bore it along.
Love reigns in the kingdom, where he is at home.
Love stronger than death.
Those soft tender words of thy dear dying boy,
Should bind up thy sorrow, with heaven's own joy.
How many have left you, but doubtless above,
They'll know of us, only to care for, and love!

S.

EDITORIAL.

This number contains several articles on the spread of the gospel; a subject we are glad to find is awakening an interest among the brethren. We had proposed offering some thoughts on the subject, but as quite enough of this number is occupied with it, we at the present forbear saying any thing further.

☞Will Sam. C. Stump of Zanesville, Ind'a. give us his county, so that his Visitors may not mis-carry We should know the county in all cases.

☞What is the Postoffice of Sam. Roller in Rockingham, Va.?

☞What is the postoffice of John Titber in Wayne co. O.?

OUR CHARITY FUND.

Since our last the following donations were applied according to direction:

M S of Upper Sandusky, O.	$0.50
G. R. of Somerset, Pa.	0,75
D. Z. of Lebanon co. Pa.	0,50

J. R. of Berks co. Pa.	1,00
Monrovia-church, Md.	6,00
	$8,75
Amount in our hands, see last (Jan.) No. page 29 - -	$45,25
Deduct the above - -	$8,75
Balance left in my hands Feb. 1, 1857	$36,50

H. KURTZ.

LAST NOVEMBER No.

was regularly mailed to all our subscribers on the 31st of October. From the East we have not heard or do at least not recollect one complaint of its non-arrival. But from the West we receive letter upon letter, saying, "The November No. has not come to hand; please, send it on." We did so at first, while under the impression, that only a few had been mis-carried and lost. When still more applied for this missing No. we paused and hoped, that it had perhaps only been delayed by the way, and would yet reach our subscribers. But finally, after nearly 3 months have elapsed since they were sent, and having made enquiries at our Postoffice with no further result, but that our mail was regularly forwarded, we are compelled to conclude, that our Western November mail, either for the most part or entirely, was LOST somewhere.

Now, the question is, What is to be done under the circumstances?

That we cannot supply every missing No. of which there may be more than Fivehundred, whereas we could not furnish one hundred by spoiling every complete set we have on hand, is a clear case. And to do justice to ourselves, we could not even do that without compensation. But perhaps that *lost* mail will yet come to light, if not destroyed by fire or water, and so we will try to make further enquiries, and inform our readers hereafter, and, if unsuccessful at last, make a proposition in what way the loss might be repaired.

OBITUARY.

DEPARTED this life in Knobcreek church, Washington co. East Tennessee, on the 6th of November 1856 Sister ESTHER HALLBERT, aged 42 years, 7 months and some days. Funeraltext: 1 Thess. 4: 13, by John A. Bowman and John Nead.

DIED in Rome church, Seneca co. Ohio July 21, 1856. Sister RACHEL EBERSOLE, widow of brother PETER EBERSOLE, long ago deceased, aged 82 years 7 months and 14 days. Funeraltext: Isa. 3: 10.

I often pass where my parents lie,
And see the tombstones as I pass by,
It often makes me shed a tear,
To think they've been to me so dear.

But oh my soul! why weep at that?
Their bodies gone to pay the debt.
My brother, sister too are there.
Who all did join with me in pray'r.

I hope to meet them in the sky,
And shout "Salvation" as we fly,
And hover round the Saviour's throne.
And sing his praise, when we get home.

The above was the mother of the worthy Elder and Overseer in said church, JOHN P. EBERSOLE.

DIED at Elmspring, Butler county, Iowa, on the 20th of November 1856. Brother JOHN H. MILLER, P. M. aged 36 year, 6 months, and 14 days, leaving behind a disconsolate widow and 3 living children, beside a large number of friends and relatives.

DIED of Dropsy in Montgomery county, Ohio on the 18th of December last, Brother MICHAEL MILLER, aged 72 years, 7 months and 8 days, filling the office of a deacon for upwards of 40 years, and raising a family of twenty two children of whom 18 are living, together with a widow to mourn their loss. Funeral services performed by John Studybecker and others.

DIED in our own vicinity, Mahoning county, Ohio, on January 6th last Friend JACOB BERNHARD HAAS, the aged parent of our brethren JACOB and MATTHIAS HAAS, aged 83 years 8 months less 5 days, leaving his aged widow, the before named two sons, who only survived him of 6 children, some 33 grandchildren and 5 great grandchildren. Funeraltext: Phil. 1: 21.

DIED in Adams co. Pa. very suddenly from disease of the heart on the 13th of December 1856, our brother JOHN DEARDORFF, aged nearly 66 years.

THE GOSPEL VISITOR.

VOL. VII. MARCH 1857. NO. 3.

CHARITY—PECUNIARY BOUNTY.

1. *The obligations to bestow relief upon the poor.*

2. *The manner of bestowing it.*

3. The pretences by which men excuse themselves from it.

1. *The obligations to bestow relief upon the poor.*

They who rank pity among the original impulses of our nature, rightly contend, that when this principle prompts us to the relief of human misery, it indicates the Divine intention, & our duty. Indeed the conclusion is deducible from the existence of the passion, whatever account is given of its origin. Whether it be an instinct or a habit, it is in fact a property of our nature, which God appointed; and the final cause for which it was appointed is to afford to the miserable, in the compassion of their fellow creatures, a remedy for those inequalities and distresses which God foresaw that many must be exposed to, under every general rule for the distribution of property.

Beside this, the poor have a claim founded in the law of nature, which may be thus explained:—All things were originally common. No one being able to produce a charter from Heaven, had any better title to a particular possession than his next neighbor. There were reasons for mankind's agreeing upon a separation of this common fund; and God for these reasons is presumed to have ratified it. But this separation was made and consented to, upon the expectation and condition that every one should have left a sufficiency for his subsistence, or the means of procuring it; and as no fixed laws for the regulation of property can be so contrived as to provide for the relief of every case and distress which may arise, these cases and distresses, when their right and share in the common stock were given up or taken from them, were supposed to be left to the voluntary bounty of those who might be acquainted with the exigencies of their situation, and in the way of affording assistance. And, therefore, when the partition of property is rigidly maintained against the claims of indigence and distress, it is maintained in opposition to the intention of those who made it, and to *His*, who is the Supreme Proprietor of every thing, and who has filled the world with plenteousness, for the sustenation and comfort of all whom he sends into it.

The Christian Scriptures are more copious and explicit upon this duty than upon almost any other. The description which Christ has left us of the proceedings of the last day establishes the obligation of bounty beyond controversy:—"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations: And he shall separate them one from another.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was ill

prison, and ye came unto me.—And inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Matt. 25: 31.

It is not necessary to understand this passage as a literal account of what will actually pass on that day. Supposing it only a scenical description of the rules and principles by which the Supreme Arbiter of our destiny will regulate his decisions, it conveys the same lesson to us; it equally demonstrates of how great value and importance these duties in the sight of God are, and what stress will be laid upon them. The apostles also describe this virtue as propitiating the Divine favor in an eminent degree. And these recommendations have produced their effect. It does not appear that, before the times of Christianity, an infirmary, hospital, or public charity of any kind, existed in the world; whereas most countries in Christendom have long abounded with these institutions. To which may be added, that a spirit of private liberality seems to flourish amidst the decay of many other virtues; not to mention the legal provision for the poor, which obtains in this country, and which was unknown and unthought of by the most humanized nations of antiquity.

St. Paul adds upon the subject an excellent direction, and which is practicable by all who have any thing to give: —"Upon the first day of the week (or any other stated time), let every one of you lay by in store, as God hath prospered him," 1 Cor. 16: 2. By which I understand St. Paul to recommend what is the very thing wanting with most men, *the being charitable upon a plan;* that is upon a deliberate comparison of our fortunes with the reasonable expenses and expectations of our families, to compute what we can spare, and to lay by so much for charitable purposes in some mode or other. The *mode* will be a consideration afterwards.

The effect which Christianity produced upon some of its first converts was such as might be looked for from a divine religion, coming with full force and miraculous evidence upon the consciences of mankind. It overwhelmed all worldly considerations in the expectation of a more important existence:—"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things in common. —Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; & distribution was made unto every man according as he had need." Acts, 4: 32—37. Nevertheless, this community of goods, however it manifested the sincere zeal of the primitive Christians, is no precedent for our imitation. It was confined to the church at Jerusalem; continued not long there: was never enjoined upon any, (Acts, 5. 4.); and, although it might suit with the particular circumstances of a small and select society, is altogether impracticable in a large and mixed community.

The conduct of the apostles upon the occasion deserves to be noticed. Their followers laid down their fortunes at their feet; but so far were they from taking advantage of this unlimited confidence, to enrich themselves, or to establish their own authority, that they soon after got rid of this business, as inconsistent with the main object of their mission, and transferred the custody and management of the public fund to deacons elected to that office by the people at large. Acts, 6.

2. *The manner of bestowing bounty; or the different kinds of charity.*

Every question between the different kinds of charity supposes the sum bestowed to be the same.

There are three kinds of charity which prefer a claim to attention.

The first, and in my judgment one of the best, is to give stated and considerable sums, by way of pension or annuity, to individuals or families, with whose behaviour and distress we ourselves are acquainted. When I speak of *considerable* sums, I mean only that five pounds, or any other sum, given at once or divided amongst five or fewer families, will do more good than the same sum distributed amongst a greater number in shillings or half-crowns; and that because it is more likely to be properly applied by the persons who receive it. A poor fellow, who can find no better use for a shilling than to drink his benefactor's health, and purchase half an hour's recreation for himself, would hardly break into a guinea for any such purpose, or be so improvident as not to lay it by for an occasion of importance, *e. g.* for his rent, his clothing, fuel, or stock of winter's provision. It is a still greater recommendation of this kind of charity, that pensions and annuities, which are paid regularly, and can be expected at the time, are the only way by which we can prevent one part of a poor man's sufferings—the *dread* of want.

2. But as this kind of charity supposes that proper objects of such expensive benefactions fall within our private knowledge and observation, which does not happen to all, a second method of doing good, which is in every one's power who has the money to spare, is by subscription to public charities. Public charities admit of this argument in their favor, that your money goes farther towards attaining the end for which it is given, than it can do in any private and separate beneficence. A guinea, for example, contributed to an infirmary, becomes the means of providing one patient at least with a physician, surgeon, apothecary, with medicine, diet, lodging, and suitable attendance, if it could be procured at all, would cost more to a sick person or family in any other situation.

3. The last, and, compared with the former, the lowest exertion of benevolence is the relief of beggars. Nevertheless, I by no means approve indiscriminate rejection of all who implore our alms in this way. Some may perish by such a conduct. Men are sometimes overtaken by distress, for which all other relief would come too late. Besides which, resolutions of this kind compel us to offer such violence to our humanity, as may go near, in a little while, to suffocate the principle itself; which is a very serious consideration. A good man, if he do not surrender himself to his feelings without reserve will at last lend an ear to importunities which come accompanied with outward attestations of distress: and after a patient audience of the complaint, will direct himself, not so much by any previous resolution which he may have formed upon the subject; as by the circumstances and credibility of the account that he receives.

There are other species of charity well contrived to make the money expended *go far*; such as keeping down the price of fuel and provision, in case of monopoly or temporary scarcity, by purchasing the articles at the best market, and retailing them at prime cost, or at a small loss; or the adding of a bounty to particular species of labor, when the price is accidentally depressed.

The proprietors of large estates have it in their power to facilitate the maintenance, and thereby to encourage the establishment of families [which is one of the noblest purposes to which the rich and great can convert their endeavors], by building cottages, splitting farms, erecting manufactories, cultivating wastes, embanking the sea, draining marshes, and other expedients, which the situation of each estate points out: If the profits of these undertakings do not repay the expense, let the authors of them place the difference to the account of charity. It is true of almost all such projects, that the public is a gainer by them, whatever the owner be. And where the loss can be spared, this consideration is sufficient.

It is become a question of some importance, under what circumstances works of charity ought to be done in private, and when they may be made public without detracting from the merit of the action, if indeed they ever may; the Author of our religion having delivered a rule upon this subject which seems to enjoin universal secrecy:—"When thou doest alms, let not thy left hand know what thy right hand doeth; that thy alms may be in secret, and thy Father, which seeth in secret, himself shall reward thee openly." Matt. 6: 3, 4.

From the preamble to this prohibition I think it, however, plain that our Saviour's sole design was to forbid *ostentation*, and all publishing of good works which proceeds from that motive:—"Take heed that ye do not your alms before men, *to be seen of them*; otherwise ye have no reward of your Father which is in heaven: therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, *that they may have glory of men*. Verily I say unto you, they have their reward." ver. 1, 2. There are motives for the doing our alms in public, besides those of *ostentation*, with which therefore our Saviour's rule has no concern: such as to testify our approbation of some particular species of charity, and to recommend it to others; to take off the prejudice which the want, or, which is the same thing, the suppression of our name in the list of contributors might excite against the charity, or against ourselves. And so long as these motives are free from any mixture of vanity, they are in no danger of invading our Saviour's prohibition; they rather seem to comply with another direction he has left us: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If it be necessary to propose a precise distinction upon the subject, I can think of none better than the following: When our bounty is *beyond* our fortune and station, that is, when it is more than could be expected from us, our charity should be private, if privacy be practicable: when it is not more than might be expected, it may be public; for we cannot hope to influence others to the imitation of *extraordinary* generosity, and therefore wants, in the former case, the only justifiable reason for making it public.

3. *The pretences by which men excuse themselves from giving to the poor.*

1. "That they have nothing to spare," *i. e.* nothing for which they have not provided some other use; nothing which their plan of expense, together with the savings they have resolved to lay by, will not exhaust: never reflecting whether it be in their *power*, or that it is their *duty* to retrench their expenses, & contract their plan, "that they may have to give to them that need:"

or rather, that this ought to have been part of their plan originally.

2. "That charity does not consist in giving money, but in benevolence, philanthropy, love to all mankind, goodness of heart," &c. Hear St. James: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding *ye give them not those things which are needful to the body;* what doth it profit?" James, 2: 25. 16.

3. "That the poor do not suffer as much as we imagine; that education and habit have reconciled to the evils of their condition, and make them easy under it." Habit can never reconcile human nature to the extremities of cold, hunger, and thirst, any more than it can reconcile the hand to the touch of a red hot iron: besides, the question is not how unhappy any one is, but how much more happy we can make him.

4. "That we are liable to be imposed upon." If a due inquiry be made, our merit is the same: beside that the distress is generally real, although the cause be untruly stated.

5. "That giving money encourages idleness and vagrancy." This is true only of injudicious and indiscriminate generosity.

Besides all these excuses, pride or prudery or delicacy or love of ease keep one half of the world out of the way of observing what the other half suffer.

PALEY.

Communicated for the Visitor.

PRAYER.

Friendly reader:—Let us for a moment take into consideration the importance of prayer, and ask ourselves whether we engage in that holy service as much as we should. And if we find ourselves dilatory in that Christian duty, let us double our diligence, and endeavor to obey more fully the injunction of the apostle Paul to his Thessanian brethren, "Pray without ceasing. In every thing give thanks, for this is the will of God in Christ Jesus concerning you." No truly converted person will for a moment doubt the essential importance of prayer—of sincere and fervent prayer. Yet it is a sad truth that many professed Christians engage but little in this service. I am sorry to say that in all churches, in our own as well as in others, this duty is too much neglected.

Brethren and sisters, this should not be. We profess to have come out from the world, and we wish to be called Christians, which means Christ-like. Now if we are like Christ, we will not neglect prayer, but we will "Pray every where, lifting up holy hands without wrath and doubting." We are informed by the Evangelists that our Savior prayed frequently while he was upon earth. He who was guilty of no sin whatever, continued whole nights in prayer to God;—and at other times, he rose a great while before day, and went out into a desert place to pray.

And should we, who are liable to sin so frequently against God, both by omission and commission, fold our hands and sit down at "ease in Zion" as though we had no warfare to fight—no conquests to make, or no souls to save? For remember there is no standing still in the cause of religion, we are either progressing forward, or we are retrograding. One of our poets beautifully sings,

"Restraining pray'r we cease to fight;
Pray'r makes the Christian's armour bright,

And Satan trembles, when he sees
The weakest saint upon his knees."

A person may, indeed pray and have no religion, but I venture the assertion, that no person in possession of religion, will live without prayer. It is like an obedient child asking his kind father for such things as he greatly desires, and then thanking him in return for what he receives:

"Prayer is the soul's sincere desire,
Unuttered or unexpress'd,
The notion of a hidden fire,
That trembles in the breast."

Prayerless professor, whoever you are, permit me to ask you a few questions, and let your conscience answer. Have you not promised before God and witnesses that you would renounce the Devil and all his emissaries, and live a life devoted to Him by a holy walk and conversation? And how can you fulfill those promises while neglecting prayer, one of the vital principles of religion? I appeal more especially to parents, who are bringing up a family of children around them, and ask whether you think you are doing your duty towards God and your children, while neglecting prayer? Can you bring them up in the fear and admonition of the Lord without prostrating yourselves at a throne of grace to plead with God in their behalf? Ought we not to pray for them, that they may be kept from the evils of the world, and from the contaminating influences of sin? And should we not entreat the Lord that he would guard them while they are walking the slippery paths of youth, and that he would induce them to "lay up for themselves treasures in heaven, where moth and rust do not corrupt, and where thieves do not break through and steal?"

How can you lie down at night without commending yourselves and families into the care of him who careth for you? He is ever ready to hear and answer those who cry day and night unto him, for he is a prayer-hearing and a prayer-answering God.

It is our duty also to lift up our hearts and voices in thanksgiving to God when we surround our tables spread with the blessings that flow from his bountiful hand, thereby teaching our children that we are dependent upon him for all our comforts.

Think also what an awful thing it would be were one of your adult children to be brought on a bed of death and reproach you for your want of religion? A case of this kind occurred a few years ago a few miles from this place. A young man lay upon his dying bed, and calling his father to him, asked him to pray for him; the father replied, "my son, I cannot pray." The son then broke out in expressions of despair, saying, "I was trying to seek religion and you laughed me out of it; and now I must die, and my soul be lost, and I blame you for it." O how must that unconverted parent have felt when he thought of his son's words, and when he thought that his dear child was groaning in that place in which hope and mercy are entire strangers, and where there are weeping and gnashing of teeth, and where the smoke of the torment of the lost ascendeth up for ever and ever!

Let us my dear brethren and sisters, be diligent in the discharge of every Christian duty, not forgetting to pray daily. And may the Lord of life and glory answer our prayers, and say unto us in that great day, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

L.

EFFECT OF CONSISTENT EXAMPLE.

A young lady, who had long resisted all the warnings of the Bible, and compunctions of conscience, and appeals of the pulpit, went to pass a few days in a family over which religion had shed its hallowed influence of cheerfulness and affection. And as she witnessed the calm joy, which beamed upon their mornings, and gilded the gliding hours of the evening, as she witnessed the mutual attachment, strengthened by unnumbered acts of kindness, and enlivened by the anticipations of a better home on high; her heart was touched with the consciousness of her own joys. She was thus led to reflect, till convinced of sin, she was guided to the Saviour, and found that wisdom's ways are indeed ways of pleasantness and all her paths are peace. There was a silent influence in the happy piety of his family, which was irresistible, and which brought her in submission to the feet of Jesus. So shall we ever find it. There is no appeal to the heart so persuasive as a practical exhibition of the loveliness of piety. In comparison with such an appeal every other sinks into almost total impotency. Indeed, almost all other motives combined, hardly possess a power so efficacious. He who in his life exhibits the principles of the Gospel, who shows by his daily conduct the character which Christianity would form, in all its nobleness, its generosity, its amiableness, and its integrity, is indeed a burning and a shining light. He illumines, with a lustre which nothing can dim. He does more to silence the cavils of the gainsayer, and to bring conviction to the mind of the skeptic, than volumes of unanswerable argument.

Mother, would you have your child a Christian? Show every day, and every hour, by your life what religion is. Let him see that it controls your passions, that it cheers your spirits, that it warms and animates your affections. Reader, are you mourning over the thoughtlessness of any friend? Your most effectual appeal to him will be, the submission of your spirit, the warmth and fervor of your heart. Urge him to become a Christian, by the exhibition of your happy and blameless life.—Persuade him to become a follower of Christ, by your kindness, your disinterestedness, your social benevolence, your conscientious avoidance of every appearance of evil. But if you are petulent in your habits, dissatisfied and complaining in disposition, oh do not by verbal appeals, increase the disgust with which you have already inspired your friend against the religion you profess.

'JUDGE NOT, THAT YE BE NOT JUDGED.'

Who can read the spirit of another, or number its struggles after truth? As we pass through the crowded streets of a large city, how frequently cometh the thought of the deep histories which might be revealed to us, could we but see the human heart as we see the human face.—There are many chapters in the volume of life, yet we may read but one.—our own. Alas! even this one is but imperfectly studied. Perhaps, if this were otherwise,—if we daily and hourly went down to the secret recesses of our own hearts, searching for our most carefully hidden motives and feelings, and subjecting them all to the same impartial scrutiny which we would give to those of another, we might come thence with a clearer knowledge of human nature than we can elsewhere obtain. We should thus gain humbler

thoughts of self, juster thoughts of our fellow-men, more trusting thoughts of God. The mind is a crowded city, and we walk to and fro, in its gayest streets, peopled as they are with an everchanging multitude of busy thoughts, and think ourselves familiar with the place, yet how little have we been amid the by-lanes, and alleys, and courts where poverty, and misery, and even vice are lurking. How shall we then, who know not ourselves, what manner of spirit we are of,' how shall we judge one another? 'Judge not, that ye be not judged.'

Mortal, a fellow-mortal hath sinned against thee. Many times hath he marred thy peace, and even now, hath a new injury been inflicted, a new insult added to the many which thou hast borne already. There is anger in thine eye, and in thy tones,—revenge is in thy heart, and thou sayest, "I can never forgive him." But hush, there cometh another voice. How knowest thou, that thine enemy may not be even now in the solitude of his chamber, asking of God forgiveness for his unkindness unto thee? Knowest thou, how many a time and oft, he hath striven with his evil passions, and greeted thee kindly when he deemed thee an enemy, or how bitter hath been the repentance which he dare not show? And art not thou, even thou, sinning against thy God, indulging feelings which he hath declared unholy, and at this very moment acting in disobedience to his laws?—"Judge not, that ye be not judged."

The Gentleness of Christ.

The prophet Isaiah in speaking of Christ, as a conqueror, says: "He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law." In accordance with this beautiful conception of Christ, does the apostle speak in the beginning of the 10th chapter of his second epistle to the Corinthians: I Paul myself beseech you by the *meekness and gentleness of Christ*—And all this harmonizes with what Christ himself says: "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

The vision of Elijah in Horeb furnishes a striking illustration of divine power so exerted. First a great wind rent the mountain and the rocks; next an earthquake shook the ground; then a devouring fire raged before the eyes of the prophet; but the Lord was not in any of these. With all their power and terror they appear not to have affected the heart of the prophet; but after they had all passed, and nature was hushed into silence, a still small voice fell upon his ear, thrilled his heart, and caused him to cover his face with his mantle. This was God, and we may say was symbolic of the gentle but subduing power characteristic of Christ. So Christ always acted. When he stilled the tempest he did not strive nor cry, nor lift up his voice. Weary with his journey, he had lain down to take rest in sleep. Though the little vessel that bore him and his disciples was tossed by the waves and in apparent danger of destruction, he slept on securely. To those who knew him not he must have appeared all unfit to struggle with the difficulties and dangers of that terrible hour! But call is

made—"Master! carest thou not that we perish?"—He, rising in his majesty, calmly contemplates the fury of the elements around him, and in tones of gentleness, spoke to the raging winds and boisterous sea—"Peace, be still!"—Instantly there was "*a great calm.*" Calmly as he spoke, there was in his words an awful power, and so they who heard him *felt*, for "they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him." They felt as Elijah did when he heard the still, small voice.

So does Christ act in his dealings with his people. So does he enter into their hearts, and influence their lives. He feeds his flock like a shepherd; gathers the lambs with his arms, and carries them in his bosom, and gently leads those that are with young. His whole life, as recorded by the evangelists, is an exemplification of this; and the experience of all who give themselves up to his care and control, is a realization of this. O, that his people had more of his gentleness! Then would we have more peace, more purity, more progress in the church. Then should we flow together, and our hearts be enlarged; and then would Zion put forth her power and appear in her beautiful garments.

The world, which is regardless of wind, earthquake and fire, stands awed and subdued at "the still, small voice"—the same gentle voice that spoke to the tempest, that Elijah heard on Horeb, and that Mary heard when she sat at the feet of Jesus. And when the church learns better the language of the Master, and manifests more of his spirit, then may we look for those happy days of grace and power, when Christ shall set judgment in the earth, and the isles shall wait for his law."

SELECTED.

THINGS THAT ARE COMING.

Manhood will come, old age will come, and the dying bed will come, and the very last look you shall ever cast upon your acquaintances will come, and the agony of the parting breath will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and the coffin that is to enclose you will come, and that hour when the company will assemble to carry you to the churchyard will come, and that minute when you are put in the grave will come, and the throwing in of the loose earth into the narrow house where you are laid, and the spreading of the green sod over it—all, all will come on every living creature who now hears me; and in a few little years the minister who now speaks, and the people who now listen, will be carried to their long homes, and make room for another generation. Now, all this, you know, must and will happen—your common sense and common experience serve to convince you of it. Perhaps it may have been little thought of in the days of careless and thoughtless and thankless unconcern which you have spent hitherto, but I call upon you to think of it now, to lay it seriously to heart, and not longer to trifle and delay, when the high matters of death and judgment and eternity are thus set so evidently before you. And the tidings wherewith I am charged—and the blood lieth upon your own head and not upon mine, if you will not listen to them—the object of my coming among you is to let you know what more things are to come; it is to carry you beyond the regions of sight and of sense to the regions of faith; and to assure you, in the name of Him who cannot lie, that as sure as the hour of laying the body in the grave comes, so

surely will also come the hour of the spirit returning to the God who gave it. Yes, and the day of final reckoning will come, and the appearance of the Son of God in heaven, and his mighty angels around him will come, and the opening of the books will come, and the standing of the men of all generations before the judgment seat will come; and the solemn passing of that sentence which is to fix you for eternity will come.

[*Chambers.*]

For The Gospel Visitor.

PREPARATION FOR DEATH.

"Therefore be ye also ready." Matt. 24 : 44. Death is a most serious thing! It is impossible to express in words what a serious thing it is. Those who have thought and said the most about it in the time of health, have found it to be a far more solemn matter than they had before conceived of.

The living know that they must die, and yet how few lay it to heart!

How few there are who "so number their days, as to apply their hearts unto wisdom!"

In small country villages where death seldom comes, the people scarcely think of it; and "their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations." And in large cities, where the bell tolls every day, and where people constantly see coffins and funerals, the commonness of death takes away the solemnity of it. In some places it is shocking to reflect how little seriousness attends a funeral; and by excessive eating, and drinking, and unseasonable mirth, the house of mourning is turned into the house of feasting

All this shows that the heart of man is filled with criminal levity, and that it is far from that constant seriousness which becomes mortals living on the borders of eternity.

When death comes into our houses or into our neighborhood, we should be particularly thoughtful; for when it pleases God to remove a relative, a friend, or a neighbor, we should consider him as speaking to us, and saying, "dying creatures, "be ye also ready." O thoughtless mortals, remember your latter end;—consider this providence—your fellow creature is dead, he speaks no more, he moves no more, he breathes no more, he is done with all the business of life, and with all the pleasures and relations of life." He mingles in human society no more. He is now the companion of worms. He has forsaken all his former possessions, and retains nothing but a little spot of earth with which his mortal remains will soon mingle so as not to be distinguished from it. This is the end of man. This will shortly be your end. Prepare for it;—"prepare to meet your God." Such is the language of such providences. "He that hath an ear to hear, let him hear."

The words with which our article is commenced, were spoken by our Savior, when speaking to his disciples about the destruction of Jerusalem, and the end of the world. The destruction of Jerusalem, may be regarded as a figure of the judgments which will come upon the world in the last days. And as we know not the day nor the hour in which the Son of Man will come, we see the propriety of the Savior's words, "Watch therefore; for ye know not what hour your Lord doth come." This admonition is enforced by two comparisons: The first is in the following words;—"Know this, that if the good man of

the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." The second is in these words;—"Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Let it be our great concern then, to be always in readiness to receive our heavenly Master, that we may receive his blessing.

J. D. V.

For The Gospel Visitor.

SABBATH EXERCISES.

Many Christians who feel deeply the importance of spending the Sabbath in a proper manner, find, notwithstanding all their endeavors, that the sacred hours do at times pass heavily along. Now the Sabbath should be not only the Christian's most profitable, but most happy day. I know the time that I resolved to pass the whole day in prayer; but very soon I became exhausted and weary. I, however, persevered through the whole day, with the exception of a few necessary interruptions; and when night came, I felt a deadness and exhaustion of feeling which I unhappily mistook for spiritual desertion. No human mind can, in ordinary cases, sustain such long and intense application to one subject; there must be variety, to give cheerfulness and to invigorate.

Often a conscientious young christian takes his Bible, resolving to spend the Sabbath in reading the Bible and in prayer. He perhaps passes an hour or two in this way very pleasantly, and then he feels tired; he tries to rouse his feeling, and bitterly condemns himself for unavoidable languor. I have known persons to be greatly disquieted and distrustful of their Christian character, because they could not pass the whole of the Sabbath pleasantly in uninterrupted reading of the Bible or in continual prayer. There is a wide difference between spiritual desertion and mental exhaustion.

To avoid this exhaustion, and to keep the spirit animated and cheerful, much variety of pursuit is necessary. Who would be willing to go to church, and have the whole time occupied with a sermon, or a prayer, or a hymn? How few are there who can, with pleasure and profit, listen to a sermon of two hours length? There must be a diversity of exercises to make public worship agreeable, and there must be diversity to give pleasure to private devotion. Let the sacred hours of the Sabbath, then, be appropriated to a variety of religious employment. Suppose the case of a young married man. He wishes to pass the Sabbath in a way acceptable to God, and to enjoy his religious duties. He rises in good season in the morning, and commences the day with a short but fervent prayer for the divine blessing; he then passes the time till breakfast in reading the Bible.

Perhaps, for the sake of variety, he spends a part of the time in reading devotional portions, and a part in perusing its interesting history. At the breakfast table, with cheerful countenance and heart, he leads the conversation to religious subjects; after breakfast he passes an hour in reading some valuable religious book. Books are so numerous now, that the best practical works upon Christianity are easily obtained by all. Bunyan's Pilgrim's Progress, Baxter's Saint's Rest, Law's Serious Call, Doddridge's Rise and Progress, and Nead's Theology, Imitation of Christ, &c., are works of standard merit, and works with which all Christians may and should be acquainted.

It is very desirable that the Christian should have on hand some such book, which he will read in course, taking a moderate portion every day, until he has finished it. At length the time arrives for the assembling of his family for morning prayers. He carries his principles, for securing an interesting variety, here. Sometimes he will read religious intelligence from a periodical; sometimes he reads an interesting narrative from a tract; always taking care to select something which will excite attention. After finishing this, he opens the Bible and selects some appropriate passage and reads it, with occasional remarks, intended to deepen the impression upon his own mind, and upon the minds of those in the circle around him. He then reads a hymn, and after singing a few verses, if the family are able to sing, bows at the family altar in prayer.

The variety which he has thus introduced into the exercise has continued to interest the feelings, and no occasion has been offered for lassitude or tedium. He now walks the room for exercise, and reviews the past week; he thinks of the opportunities to do good which he has neglected, examines his feelings and his conduct, and in ejaculatory prayer seeks forgiveness. When he enters the place of public worship, his mind is ready for active service there—he unites with his pastor in prayer. When a hymn is read, he attends to the sentiments, and makes melody in heart to God when singing his praises. He listens attentively to the service, feeling that the responsibility of being interested in it comes upon him, and he prays that God will bless it to his own soul, and to the conversion of others. Perhaps, in the interval between forenoon and afternoon service, he has a class in the sabbath-school, or is himself a member of the Bible class: these duties he performs with a sincere desire to do good. After the close of the afternoon service, he retires for secret prayer. He appropriates a proper period to this duty, and presents his own private and personal wants, and the spiritual interests of others, in minute detail, to God;—he looks forward, too, to the duties of the week; he brings before his mind the temptations to which he will be exposed, the opportunities for exerting a Christian influence which he possesses, and forms his plans of Christian usefulness for the week; he thinks of some good object which he will try to advance, of some individual whom he will try to lead to the Saviour. He forms his resolutions, and perhaps writes them down, that he may refer to them again the next Sabbath, in the review of the week. At the appointed hour he assembles his family for evening prayers. A brief reference to the religious exercises of the day, or some interesting narrative, followed by the Bible, singing and prayer, a-

gain give variety and animation to the exercise; and when all the duties of the day are over, as he is retiring to rest, he passes the few moments which remain before slumber has wrapt his senses in forgetfulness in reviewing the duties of the day. The Sabbath has been profitably and happily spent. It has been to him a rich season of improvement and of enjoyment. He has made a Sabbath day's journey toward heaven; he has obtained strength to meet the allurements and temptations of life. During the week he looks back upon the Sabbath with pleasure, and when the light of another holy morning dawns upon him, he can sincerely say,

"Welcome, delightful morn,
Thou day of sacred rest;
I hail thy kind return—
Lord, make these moments blest."

F. F.

LETTER FROM IOWA.

Red Rock, Iowa, Sept. 23d. 1856.

Beloved Brethren,

I have again taken up my pen to let you know of our welfare. We are blessed at the present time with good health, for which, if we know our sinful and depraved hearts, we feel thankful to God. And we hope these imperfect lines may, when they reach you, find you in the enjoyment of the same mercy, and also of all blessings necessary to promote your comfort here and hereafter. Now, beloved brother Quinter, as you and I have been personally acquainted, I concluded to write you a letter, and give you an idea of our condition; feeling assured it will be received in brotherly love. We are located in Marion County, Iowa, and are all well pleased with the country; as it appears healthy and very productive. We have a small church here of about twenty five members; we organized this fall, and chose two deacons. We are in great need of more laboring brethren. Br. William Bacon has been here about four years, and hath met with much opposition in proclaiming the word. It appears from what I have learned, that it was the full determination of some, to put down the doctrine he preached; but truth is mighty, and it will prevail. And blessed be God, this opposition has in a great degree subsided, and the people turn out well to our meetings, and give good attention to what is said, and many acknowledge that the doctrine which we in weakness try to preach, is in accordance with the word of God. And I have a good hope that good seed has been sown in many hearts, and that it will ere long, bring forth a copious harvest unto the glory of God. But it is impossible for br. Bacon and myself to attend one half of the calls that we now have. There is a circuit of over one hundred miles, in which there are persons pleading for us to come. They have no ministers—no preaching, and I feel my heart deeply moved with concern for them. As far as my knowledge permits me to do so, I will give you the names of many of the places which are destitute of speakers. Decatur county has about 25 or 30 members, some 70 miles from us; Adams county is 100 miles from us; then north of Fort Desmoines, some 35 miles from us. Now it seems impossible for us to attend all places that are in need of preaching. Indeed, it is impossible for us to comply with one half of the invitations which are nearer home. Now my heart feels for all those dear people, who are willing to open their doors, and who invite us in to preach, as I know that Jesus died for

them, and that their souls are precious in his sight.

Are there no laboring brethren within your knowledge, that will come to our help? We have a good fertile country, and land can be bought on easy terms, and souls are waiting to be instructed in the ways of the Lord. I have no doubt but what many brethren could better their temporal condition, and increase their usefulness, by coming to this country. I know that many churches have from three to six ministers. Do none of them feel enough of a missionary spirit to come out here and help us? It is true, we cannot offer them pecuniary inducements, but we think they will get souls for their hire. And if a man gain the whole world and loose his soul, what doth it profit him? or what shall a man give in exchange for his soul? Hence, one soul is valued by the Lord, to be worth more than all the glittering wealth of this vain world. But there are hundreds of souls that are calling us to preach the word to them, which if brought to a practical acquaintance of God, and become truly converted, will be worth hundreds of such worlds as this. Some might say they have the word of God, let them take that for the man of their counsel. It is true, that may help them much; but let us remember that we are commanded to go "into all the world, and preach the gospel to every creature." Then in obedience to this broad command, it is our duty to go and preach; and should we not go where we are most needed, and to such places where the chances for doing good are the most favorable?

Is it not too often the case, when ministering brethren move to the west, that they try and get into large congregations? Consequently, some churches have four or five speakers, while there are many brethren scattered over the country altogether destitute of speakers. Now would it not be well, if it could be so arranged, that speakers moving west, should settle among those brethren who have none. This would not only give great pleasure to those destitute brethren, but it would tend to build up new congregations.

Now it does not seem to be the promptings of the true missionary spirit of the gospel, for brethren all to settle together, and have all the preachers among them, but we should spread out, and enlarge the borders of Zion.

I know of several churches now that have as high as five or six speakers, which, apparently need not more than three; now if the rest were to come here, we could find plenty for them to do in their Master's cause. And how zealous we ought to be to labor in his blessed and holy cause. Those that are instrumental in the hands of God in doing good, have a glorious reward promised them, which is well worth striving for. And then our duty should always be foremost in our intentions and plans; for we are laboring here, if we are in our proper places, to promote that pure and undefiled religion, which is heaven's best gift to us mortals. We are the workmanship of God, and to him we are indebted for our life, preservation, and redemption. And the system of holiness which he has provided for us through his Son, is one of such beauty and loveliness, of such peace and harmony, and so well adapted to the situation and wants of poor depraved man, that it should indeed raise within us a real christian and philanthropic spirit; for without an experimental acquaintance with his Creator by obedience to his law, man is a be-

ing to be pitied, as he is in a state of condemnation; and all those beautiful and tender feelings which christianity produces, he is devoid of; and he is a depraved being, in spiritual darkness. He can take no soul cheering view of death and the resurrection, and he has no hope of eternal life.

O that all men were brought to a full conviction of their sins, and to a clear view of the danger of living contrary to the will of their God, and would accept of pardon upon the condition of obedience to his divine commandments. For what are all accomplishments without peace with God? They are like gaudy trappings to the hearse that bears the body to the silent tomb, or like music in a dying man's chamber, they profit nothing. But with true religion in the heart, how different is the case! It gives peace, because it introduces us to the prince of peace. It gives comfort, because the Comforter, the Holy Spirit takes possession of the heart. It ennobles man, because it restores him to the image of his Creator. Now how many brethren feel like coming to our help in this great and glorious work?

We had a Love-feast here on the 13th of September; and there were twenty one souls seated at the table. We had quite a good meeting, and we found it very pleasant to wait on the Lord, in his own appointed ways. We had a very large congregation of people, and very good order; the best I ever saw in such a large congregation. There was no running to and fro—no talking, not even whispering.

For the Gospel Visitor.

THE HOLY SCRIPTURES.

The veneration we shall have for the Bible, as the depository of saving knowledge, will be totally distinct not only from what we attach to any other book, but from that admiration its other properties inspire; and the variety and antiquity of its history, the light it affords in various researches, its inimitable touches of nature, together with the sublimity and beauty so copiously poured over its pages, will be deemed subsidiary ornaments, the embellishments of the casket which contains the "pearl of great price."

Upon every reading of the Bible it grows more precious to the Christian as it did to David; because it is not only the discovery, but it is become also the conveyance of the unsearchable riches of Christ. These are revealed in his word, and applied by the word; faith is the lawful key, which opens the infinite treasury, and here is the proclamation of grace: "O ye that are seeking durable riches,—these—all these are yours! Come, take all you want,—use all you wish!" You cannot do the free Giver a greater favor than to enrich yourselves out of his boundless stores. Read his promises, how exceeding great, how exceeding precious they are! Read his faithfulness, to them only trust—take—use—all that is in the promises shall be yours in time; yea, yours in eternity!"

Internal evidence of the inspiration of the Scriptures.

Search diligently the word of eternal life, enriched and ennobled as it is with the accomplishment of its prophecies; with the splendor of its miracles; with the attestations of its martyrs; the consistency of its doctrines; the importance of its facts; the plenitude of its precepts; the treasury of its promises; the irradiations of the Spirit; the abundance of its consolations; the proportion of its parts; the symmetry of the whole

altogether, presenting such a fund of instruction to the mind, of light to the path, of government to conduct, of satisfaction to the heart, as demonstrably prove it to be the instrument of God for the salvation of men.

There are four grand arguments for the truth of the Bible; the miracles it records; the prophecies from divine understanding; the excellence of the doctrine from divine goodness; and the moral character of the penman from divine purity. Thus Christianity is built upon these four immovable pillars, the power, the understanding, the goodness and the purity of God. I add further, the Bible must be the invention either of good men or angels, or of bad men or devils, or—of God. It could not be the invention of good men or angels; for they neither would nor could make a book, and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention.

It could not be the inventions of bad men or devils; for they would not make a book, which commands all duty, forbids all sin, and condemns their own souls to hell to all eternity. I therefore draw this conclusion, the Bible must be of divine inspiration.

The truth of the Gospels argued from the character of the evangelists.

The evangelists were plain, honest, artless, unlearned men, in very humble occupations of life and utterly incapable of inventing or carrying on such a refined and complicated system of fraud, as the christian religion must have been if it was not true.

There are, besides, the strongest marks of fairness, candor, simplicity and truth throughout the whole of their narratives. Their greatest enemies have never attempted to throw the least stain upon their characters; and how then can they be supposed capable of so gross an imposition, as that of asserting and propagating the most impudent fiction?

They could gain by it neither pleasure, profit, nor power. On the contrary, it brought upon them the most dreadful sufferings, and even death itself. If, therefore, they were cheats, they were so without any motive and without any advantage; nay, contrary to every motive and every advantage that usually influences the actions of men. They preached a religion which forbids falsehood under pain of eternal punishment; and yet, on this supposition they supported that religion by falsehood; and whilst they were guilty of the basest and most useless knavery themselves, they were taking infinite pains, and going through the greatest labors and sufferings, in order to teach honesty to all mankind. Is this credible? Is this possible? Is not this a mode of acting so contrary to all experience, to all the principles of human nature, and to all the usual motives of human conduct, as to exceed the utmost bounds of belief, and to compel every reasonable man to reject at once so monstrous a supposition?

There are certain men who, calling themselves wise men, pretend to have discovered the imposture of our most holy faith. The Bible, with them, is mere fiction, and the tendency of its belief, to fasten the yoke of ignorance and superstition around the necks of their fellow-men. With a generosity quite worthy of their cause, they propose to emancipate us from our debasing thralldom. From what thralldom? From a thralldom of faith which works by love, purifies the heart, and overcomes the world? From the thralldom of that holiness, without which no man shall see the Lord? From the thralldom of the

peace of God, which passeth all understanding? From the thraldom of a hope of immortality that maketh not ashamed? From the thraldom of a "joy unspeakable and full of glory? From such a thraldom do we wish to be freer at liberty? No; we are determined by the grace of God to glory in the cross of Christ, and to rejoice in his service as the most honorable freedom.

Infidelity, like the bird of night, seldom ventures abroad in the full splendor of day, but chooses rather to pursue its course among its native shades.—When going forth, as it often does, under cover of the clouds of night; or, when on some occasions as assuming a bolder attitude of defiance to the truth, we need narrowly to watch its movements, and to beware of those who, prompted by the pride of their hearts, bid us join with them in despising the religion of the Bible. In viewing this book as the repository of the faith once delivered to the saints, "we have not followed a cunningly devised fable," but are cherishing a devout regard to a sure word of prophecy, to which we do well to take heed, as unto a light shining in a dark place."

I must recommend to all the incessant study of this "holy Book," which infinitely more than all others tends at once to enlarge the understanding, to sublimate the sentiments, to purify the soul, and thus prepare it for the everlasting presence and communion with its God. The Bible may be undervalued by the prosperous and the gay; but to the afflicted it is the balm for every woe. It may be neglected in health; but it is the only friend on a dying pillow. It may be despised by the vain and hated by the impious; but with all the wise and great and excellent of the race, it has been an object of unmingled adoration and love. "Every sentence of the Bible" says Bishop Horsley, "is from God; and every man is interested in the meaning of it." "We account," says Sir Isaac Newton, "the Scriptures of God the most sublime philosophy." "Those passages" says Boyle, "which are so obscure, that they teach us nothing else, may at least teach us humility." "In the first page of this sacred book," says Horne, "a child may learn more in an hour, than all the philosophers in the world learned without it in a thousand years." "Study," says Locke, "the holy Scriptures. Therein are contained the words of eternal life. It has God for its author; salvation for its end; truth without any mixture of error, for its matter." "This book," says Mr. Huntingdon, "has done more for me than all the men on earth, and all the angels in heaven could have done." "By the scriptures" says Jay, "we can associate with Paul and Isaiah; with Moses and the patriarchs; and can sit down with Abraham, Isaac and Jacob in the kingdom of God." Dr. Samuel Johnson was distinguished as a moral writer; his compositions have seldom been excelled in energy of thought, and beauty of expression. To a young gentleman who visited him on his death-bed, he said, "Young man, attend to the voice of one who has possessed a certain degree of fame in this world, and who will shortly appear before his Maker; read the Bible every day of your life."

The Unity of the Human Race.

First Moses, in the book of Genesis, aims evidently, to unfold the origin of all things, and especially the origin of man. No bones of a previous race of men could be found, and Moses de-

clares that before Adam was formed, there was not a man to till the ground. He records the history of God's creating, and peopling the sea and the land, and declares that these creatures were made each after his kind. But in the case of man he speaks of a unit. No separate types of humanity are before the mind of God. No different species of men are formed each after his kind, but one man and one woman become the parents of mankind.

2. On Adam, God enstamped the image of himself. If other, and independent races were since formed, they may not have had this image of God upon them, and as Adam was red and we are white, we might find it difficult to assert our claim to being formed at first like God. For denying the type of humanity to others we might thus forfeit our own.

3. The entrance of sin proclaims the unity of man. Only one Paradise, one fruit and one fall, meet our notice in holy writ. Yet death spread from Adam, and sin too has gone with death wherever humanity has colonized the earth. This one origin of sin is a fundamental position throughout the Old Testament, and in the New Covenant it becomes the natural antagonist of the one salvation of the world through Christ.

4. The Messiah is frequently represented to us as a brother—he is bone of our bone and flesh of our flesh—it behooved him to be made like to his brethren. If humanity be one, he is truly our kinsman, but if each of the five varieties of man have had a separate origin, then only one-fifth part of mankind could have had any relationship to Jesus the Messiah.

5. Peter (or rather Paul) in his address to the Athenians, proclaims the unity of man, and declares that God made of one blood all nations, to dwell upon the face of all the earth. No language could be stronger or more explicit than this.

6. Upon the understanding that all men descended from Adam, and that all have followed his steps in rebellion against God, salvation is provided for all men. The highest duty of man is to know God and feel after him, if happily they may find him. God will have all men to be saved and come to the knowledge of the truth. The commission of Christ thus required his servants to preach the Gospel to every creature.

7. When this world's history shall terminate, a great multitude that no man can number, of all nations, kindreds and tongues, shall stand before the throne, and without a jar or contest for lineage or priority, they shall worship God forever.

8. A common language is apt to accompany a common descent. Moses, therefore, declares that the whole earth was at first of one speech, and deduces the varieties in speech from interposition of Divine wisdom to further the spread of the race throughout all the earth.

I think I am justified in saying that any intelligent man who examines these proofs must settle for himself the solemn question of either admitting the unity of mankind or giving up the Bible as untrue.

The testimony of Divine Revelation upon this point is clear and emphatic, frequently repeated, and mingling itself with the whole record from the first of Genesis to the last of Revelation.

In past times it was not uncommon for scientific men to alledge different origins to mankind, for the purpose of

discrediting the Bible. This was undoubtedly a plausible and consistent attempt. For surely if any principle under heaven could be a test of the standing or falling of Bible authority, this position deserves that pre-eminence.

If men have not all descended from a common ancestry, then have Moses and the Apostles testified falsely in this thing. The celebrated naturalist, Agassis has deliberately rejected the unity of man, and a hireling press has spread his fame and judgment upon this case far and wide, and claims that such an authority goes far to decide the question. But more strange of all, this man venerates the Bible and finds his views to agree exactly with Moses and the Prophets. He claims that the history given by Moses is a history of the origin of only one branch of the human family. The expression, one blood, he thinks is entirely figurative, and meant only to imply that there are points common to all the races.

This course of reasoning, we suppose, does not merit now a refutation, and we may proceed to sum up the argument from physical peculiarities, for and against the unity of man.

In favor of this unity we submit the following considerations:

1. There is a common type of physical form and structure amid all the national peculiarities of men. No organ is more wonderful and peculiar than the human hand. In complexity of structure, in speed of movement, in strength of stroke and grasp, and in the combination of these with a delicate sense of touch, capable sometimes of recognizing the color of bodies by contact—the hand of man stands unrivalled. This hand is found alike and used alike through all the races of mankind. Instead of this noble instrument, the highest Orang has only an unshapely paw which treads upon the ground.

2. The muscles of man's countenance develop the affections of his mind. The gloom of sorrow, the sullenness of anger, and relaxation of laughter, play by turns as with electric speed upon the human face divine. These depend not on color, in pale or red, in swarthy or black, they follow the impulses of mind, and open a window into the soul of man. In animals laughter is wholly wanting, and other affections are expressed much more by motions of the body than by the muscles of the face.

3. Man is the only animal capable of educing general truth from a survey of particulars, and thus ascending to causes and becoming acquainted with the laws of creation. Animals expect the return of customary occurrences, they employ means adapted to their ends. They remember and judge and invent, but their mental acts are particular and disconnected. Man alone, by disregarding the particular, and seeking after the general law, finds the key in his hand that can unlock the mysteries of God's great universe. This grand peculiarity of reasoning, leaves animals stationary, and makes man capable of indefinite progression. I need hardly remark that the lowest division of the human family use words for abstract qualities, and gain some glimpses of pure truth.

4. Man's power of speech elevates him above all the brute creation. In compass of voice, in sweetness of tone, in delicacy of utterance, and nicety of articulation, there is and there can be no competition. The sentence which the parrot utters, and the chattering of the monkey tribe, are far removed from the beauty and variety of human speech. The tongues of men and an-

gels may yet utter glorious harmonies, but the tongues of men and brutes cannot go together through a single strain in melody of sound and delicacy of ear, if the Ethiopian does not excel, he at least comes not far behind.

5. Man's moral nature is undoubtedly his great excelling attribute. The sense of right and wrong in man, comes not from fear or habit. It germinates spontaneously within the soul. This conscience of man sees its image nowhere amid the tribes of earth or even the stars of heaven, but far through creation it looks to God, and there it finds the type from which it takes its form and movements, and to which alone it owes allegiance. To no creature can a sense of right and wrong be imparted by education. Habit will readily induce a particular line of action in animals, and lead them to fear punishment upon every departure from this course. But there is no evidence that the animal mind has ever been able to comprehend the good and evil of actions. These terms are, however, found in all the languages of the earth. All mankind seem imbued with a disposition to refer the arbitration of this good and evil to a supreme power. All nations have their religions. The Indian adores the Great Spirit, the African has his Fetish, and the Asiatic adores the Grand Lama, but various as the objects of their worship may be, they agree in recognizing a divinity and admitting a responsibility to him. In this respect the unity of the race in all ages, in all countries, and in all grades of intelligence, becomes strikingly manifest.

6. The desire of liberty and personal property is a characteristic of humanity. Since Abel kept sheep, and Cain tilled the ground, property has been claimed. Every plan of community of goods has failed to render itself permanent, because it has partially removed the title from the individual and vested it in the mass. It is well known that where the laws of States refuse utterly to recognize the right of property, in one part of mankind these laws cannot be practically enforced. The man who is property himself, still speaks of his hat, his coat, his money, his cabin, and fences his natural desire with a claim which his owner finds it inexpedient to question. The dog becomes attached to man, and forsaking his own species, rejoices in his thralldom. The horse is not made unhappy by being an appendage to a domestic establishment. He feels as dependent on his master as that master can be on him. The canary born in a cage returns to it again, and will not pay the price of freedom. But even in the lowest form of humanity, four generations of servitude has not yet taught them to prefer their lot to the cares and ills of independence. They are often told that physically they are better off than freemen, and they partly believe it. They wear the air of perfect satisfaction, and assure their owners that nothing could induce them to abandon them. But when the fit season arrives, suddenly home, wife, children, master, cabin, all are deserted, dangers are dared, rigor of climate is endured, and all this for liberty. Tell us not then that this sentiment in the human mind is an abstraction, a phantasy, a thing of education. No—no. The education was all against it, but it is a living, moving, acting reality, demanding the skill and force and laws of a superior race to hold it in check and prevent its realization.

7. The unity of the human race sufficiently proved already, is further

demonstrated in the fact that the offspring of all human amalgamations are prolific, but no hybrid animal can perpetuate the type. This argument will bear the strictest scrutiny. The horse and ass remain the same since the days of Job. Nature has been coaxed and tortured to furnish a family of hybrid mules, but she sternly refuses to perpetuate a mongrel race beyond the first generation. Human amalgamation is no doubt undesirable and contrary to sound policy, but that it is unprolific, no man will risk his good sense by affirming. Interested partisans have alleged that mixed bloods are short lived, but of this there is not a tittle of evidence. Nay, there is positive evidence against this notion, for the mixed blood sells at a high price, but buyers are not so little alive to their own interest as to pay the highest figure for a weak and short lived creature.

Our argument has thus been cumulative, and the force of the conclusion is measured by the addition of all the facts alledged in the seven particulars mentioned above. These facts when taken together furnish a strength of evidence that may well set at nought the cavils of objectors, and relieve us from the trouble of answering arguments which are often as unimportant as they are frivolous.

It is assumed that difference of color proves a different origin. Surely it is passing strange that color should demand different creations in man alone, when in animals color is varied almost to infinity, in creatures having evidently a common origin.

Some have claimed that for the production of the black color, an additional layer of skin was necessary. This anatomy denies. The anatomist discovers only cells of a colored fluid studding the cutis, and imparting the shade to the eye of the spectator. These sacks of colored fluid were undoubtedly wisely prepared to aid in moderating the equatorial heat to which their owners are subjected.

Africa has certainly been noted for the black color of its inhabitants from the days of Herodotus downwards, but that this has arisen from other causes than independent origin, becomes manifest from the fact mentioned by Lawrence that a colony of Jews holding by their religion, and traditions keeping up their isolation, and the purity of their blood, have been changed by residence for one thousand years on the Malabar coast into perfect blacks. The colors of mankind blend too gradually into each other to prove independent origin. The natives of temperate latitudes are white. The inhabitants of Asia are dark and swarthy, while the African descends into the shining jet of Congo humanity. Latitude, food and circumstances at early periods in human history fixed these types of color. Changes of location have sometimes deepened the shade and again modified its extent.

That the climate of our country has already modified visibly the color will become manifest upon reflection. The Guinea negro is remarkable for a shining jet that rarely now is seen among us. The low retreating forehead and prominent mouth is giving place to a form of manly intelligence that marks the gradual elevation of the race amidst all its disadvantages. Slavery may now stand in the way of a more rapid advancement of the African race, but that she has reluctantly ministered to the improvement of their form and the expansion of their minds, must be apparent to those who put themselves in the way of knowledge.

CHRIST. RECORD.

QUERIES ANSWERED.

1. If a slaveholder makes application to be received into the church by baptism, he will be rejected according to the minutes of 1854, as the brethren in council that year decided that no slaveholder should be admitted into the church without he would first manumit all his slaves. He then to prove that the brethren held slaves in the apostles' time, quotes the following passages of Scripture: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren: but rather do them service, because they are faithful and beloved, partakers of the benefit." 1 Tim. 6: 1, 2. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ." Eph. 6: 5. "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again." Ti. 2: 9. Do not the above texts of scripture sustain the slaveholder in his position?

T. W. D.

Answer.—We must be careful not to confound the term *slave* with *servant*, and *voluntary* with *involuntary* servitude. It is thus by confounding terms, that the above language of Paul is made to favor the idea that slavery existed in the apostolic church. We remark 1, that the Greek word *doulos* used in all the above passages in the Greek Testament, where servant is used in the English, frequently denotes those who render voluntary service. As in the following passages: "James, a *servant* of God and of the Lord Jesus Christ." Jam. 1: 1. "Simon Peter, a *servant* & an apostle of Jesus Christ." 2 Pet. 1: 1.

2. Parkhurst defines *doulos*, *one in a servile state, a servant or slave.*

3. Webster defines *servant*, and remarks upon it as follows: "A person, male or female, that attends another, for the purpose of performing menial offices for him, or who is employed by another for such offices or for other labor, and is subject to his command. The word is corelative to *master*. 'Servant' differs from 'slave', as the servant's subjection to a master is voluntary, the slave's is not.—Every slave is a servant, but every servant is not a slave. Servants are of various kinds; as, household or domestic servants, menial servants; apprentices, who are bound for a term of years to serve a master, for the purpose of learning his trade or occupation."

Now as servants may mean apprentices, and others who perform service among us, but who may not be slaves, no doubt it is to such the apostle has reference. And as it does not necessarily follow from the use of the word servant, that slaveholders were in the apostolic church, we will take a glance at Roman and American slavery, and see whether Christianity would be likely to fellowship such systems.

Of the deplorable condition of slaves, according to the laws and customs of the ROMANS, Dr. John Taylor gives us the following description. "The common lot of slaves in general was, with the ancients, in many circumstances, very deplorable. Of their situation take the following instances: They were held *pro nullis, pro mortuis, pro quadrupedibus*, (for no men, for dead men, for beasts;) nay, were in a much worse state than any cattle whatsoever.—They had no head in the state; no name, tribe, or register.—They were *not capable of being injured*; nor could they take (or possess any thing) by pur-

chase or descent; had no heirs, and therefore could make no will of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were *excluded from all civil concern whatsoever*; —were not entitled to the rights and considerations of *matrimony*, and therefore had no relief in case of adultery; nor were they proper objects of *cognation* nor *affinity*;—they could be *sold*, *transferred* or *pawned* as goods, or personal estate; for goods they were, & such were they esteemed;—might be tortured for evidence; punished at the discretion of their master, and even put to death by his authority; together with many other civil incapacities, which I have not room to enumerate."

We will now look at American slavery. What is that slavery which is sanctioned by law in these United States? It is the state of those of our species, who are looked upon and treated as *property*.

"A slave is one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry, his labor; he can do nothing, possess nothing, nor acquire any thing but which must belong to his master." *Louisiana Code.*

"Slaves shall be deemed, taken, reputed and adjudged to be chattels personal in the hands of their masters and possessors, to all intents and purposes whatsoever." *Laws of South Carolina.*

"In case the personal property of a ward shall consist of specific articles such as SLAVES, WORKING BEASTS, ANIMALS of any kind, stock, furniture, plate, books, &c., the court, if it shall deem it advantageous for the ward, may, at any time, pass an order for the sale thereof." *An Act of the State of Maryland.*

Hence it appears that slavery tramples under foot the eternal distinction between a person and a thing, and classes man who was made in the image of God, with working beasts!

It follows from the legal definitions we have given of a slave, that he is subjected to an *absolute and irresponsible despotism.* The slave is, at all times, liable to be punished at the pleasure of his master; and although the law does not warrant him in *murdering* the slave, it expressly justifies him in *killing* him, if he dares to resist."

"Slaves have no legal right of property, not even in themselves, nor in any thing else, real or personal, but whatever they may acquire by labor, belongs, in point of law, to their masters."

A necessary consequence of slavery, is the absence of the marriage relation. A slave may indeed be formally married, but so far as legal rights and obligations are concerned, it is an idle ceremony. His wife may at any moment be legally taken from him, and sold in the market. The slave laws utterly *nullify* the injunction of the Supreme Lawgiver—"What God hath joined together, let no man put asunder."—It encourages promiscuous intercourse between the sexes, without the rites of marriage.

In North Carolina, to teach a slave to read or write; or to sell or give him any book (Bible not excepted)or pamphlet, is punished with thirty-nine lashes or imprisonment, if the offender be a free negro, but if a white person, then with a fine of $200.

In Louisiana, the penalty for teaching slaves to read or write, is one year's imprisonment.

We thus see by a further examination of the slave laws, that slavery has a direct tendency to crush the mind of God's intelligent creatures, by forbidding and preventing all schools for "mental instruction." It prevents the slaves from obeying that command of God which

makes it the duty of all men to "search the Scriptures."

It denies to the slave adequate protection for his character, his health and life, and more or less endangers his present & eternal salvation.

"Such is American Slavery— a system which classes with the beasts of the field over whom dominion has been given to man, an intelligent and accountable being, the instant his Creator has breathed into his nostrils the breath of life. Over this infant heir of immortality no mother has a right to watch—no father may guide his feeble steps, check his wayward appetites, and train him for future usefulness, happiness and glory. Torn from his parents, and sold in the market he soon finds himself laboring among strangers under the whip of a driver, and his task augmenting with his ripening strength. Day after day and year after year is he driven to the cotton or sugar-field, as the ox to the furrow. No hope of reward lightens his toil—the subject of insult, the victim of brutality, the laws of his country afford him no redress —his wife, such only in name, may be at any moment dragged from his side—his children, heirs only of his misery and degradation, are but articles of merchandize— his mind, stupified by his oppressors, is wrapped in darkness—his soul, no man careth for it — his body, worn with stripes and toil, is at length committed to the earth, like the brute that perisheth."

We have examined some of the features of Roman & American slavery; we will now look at some of the precepts of Christianity. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Col. 4 : 1. This text is death to slavery, since he who receives what is just and equal cannot be a slave. "Thou shalt love thy neighbor as thyself." Mark 12 : 31. "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12. "Love worketh no ill to his neighbor : therefore love is the fulfilling of the law." Rom. 13 : 10.

Now, can any one, whose moral sense has not been greatly perverted, & whose judgment has not been under the influence of a strong prejudice, contend that *such a system of slavery* as once existed under the laws of Rome, and as now exists under the laws of many of the states of this Republic, can be approved by a just and benevolent God, or sanctioned by the precepts and spirit of the blessed Gospel of his Son? We surely think not.

We believe there are many humane slaveholders who treat their slaves with kindness ; but while they stand in the relation they do to their slaves, and to the system of slavery, their influence is exerted to support oppression with all its wrongs.

And if the brethren were to receive those into their communion who hold slaves, they would fellowship the evils growing out of slavery, and be partakers of the guilt.

Our church then believing slavery to be an evil, to be consistent, it cannot hold Christian fellowship with those who hold slaves.

2. Suppose a man marry a woman that is a widow.—She has children of her own. These children draw the legacy from their father's estate. And the second husband also has children, and again he has children with his second wife. They grow up. Eventually the father dies, and leaves the widow behind. Well, he has large possessions, say twenty thousand in real estate, and seven thousand in personal property

or assets. Then to go according to law, if there are no debts, the widow (to say nothing about the three hundred dollar act) will get the third of the personal $2333,334; and the interest of the third of the real estate yearly $400. Should the widow live ten years her dowery would amount to $6333. Then the law allows that she can give that to her children alone, while the last husband's children can get nothing. Would this be right? Or would it be reasonable? I think not. Therefore let us not be governed too much by the laws of the land, and a little by reason and justice.

I think if it is right to use the law or to be governed by the law, then it is also right to sue for debt. Or if the law is in all cases right, then Christ died in vain.

Dear Editors. Should you differ with me in these views, I wish you would also give me your views on the above.

ZETHER.

T. S. H.

ANSWER.—When a father has given his children a reasonably good education, brought them up in the admonition of the Lord, and taught them some useful trade or business, he cannot be said to owe them any thing more. Whatever more he does for them, he does gratuitously. Again, a man's property is his own, and the laws which regulate the state of matrimony, recognize as common property, what before marriage belonged to each separately. Then in case of the death of the husband, it has been thought proper to adopt some rule to dispose of his property after his deccase. Now our laws make provision for disposing of a man's property after his death. If he is dying without a will, the law distributes his property. If, however, he is not satisfied with the way the law distributes it, he can make a will. When a man who is acquainted with the law, and dies leaving his property in such a situation that his widow can inherit as large an amount as alluded to in the query, it is the same as if he had made a will. And if he had made a will and left the widow such an amount, would it not be her's? Again, a man may, when he wishes to keep his property from his wife's children (when marrying a widow who had children by a former husband,) enter into a contract with his wife, stipulating to her a certain amount for her maintenance after his death should she survive him. In the absence of such a contract, it seems reasonable to infer, that the husband designed his widow to have what the usages of society, or the laws given her.

In such cases as these, Christians have great occasion for the exercise of much charity, forbearance, and self-denial. We had better often sacrifice a little wealth by waiving our claims to it when it is justly ours, or by paying a demand if we are able to do it, even when it is not justly due, rather than cause disturbance among friends, and mar the peace of the church. Our blessed Master has given us a salutary admonition touching such matters. It is in the following words: "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

THE FAMILY CIRCLE.

THE BROKEN STICK.

My mother was of the family of the Puritans. Over us, her little children, she held the reins of government lovingly, but most firmly. She as really punished us in love as she kissed us in love. She went to her rod one day and found it broken, and broken in such a

way that it must have been with hands. "Some one of the children," she said, "has done this." We all denied. Mother grew in earnest, and said the one who did it had better own it, for she should find it out. We all denied it again, and mother turned away.

By-and-by, one of the children went softly up to her, and told her that I did it, and she saw me. Mother came to me alone, and laid it to my charge. I denied it, but she produced her evidence. I began to be silent. "As soon," she said, "as I get the baby to sleep, I shall reckon with you." I noticed she felt deeply, and could not sing to the baby as usual, but would once in a while cast her black piercing eyes upon me.

Soon she made all ready. The moment of trial had arrived. She took me by the hand. She summoned her witnesses, and took the Bible in the other hand, and led the way to the barn. And when she had closed the barn door, she sat down and placed me before her. She opened the Bible and read very distinctly the words, "All liars shall have their part in the lake which burneth with fire and brimstone." Then she looked at me with anger being grieved. She asked if I was guilty. I pleaded not guilty. She called up the witness. Witness testified that I did it. Witness cried, and I cried. But the court was firm. The court sent for the very stick that had been broken. And when I looked at it, and my sister told the court how I did it, all in a moment I knew I did it. But even now my head is gray, I can say, I really thought myself innocent, until I saw how the stick was broken. Solemn day, solemn moment. The judge was convinced: the culprit was convicted. I told her I forgot—I forgot but she bade me not add sin to sin.

Mother told us it was not the stick she cared for; it was the lie. I told her I was sorry, and never would do so again. "O," she said, "you are sorry now because I am going to punish you." She went on and explained the crime. She rehearsed the evidence and the aggravations attending the sin, and how God looked down on my wicked heart. She told us how one little sin would lead to a greater, and that to a still greater.

"And now, my son, you have come to this." I looked at her, and tears stood in her eyes. And every time I looked at her I fell a crying as if my heart would break. She still kept her finger on the passage about liars, once in a while reading it. That passage was the law, the verdict, and my warrant. And all the hope that I had was that mother said she was sorry for me, and hoped that God for Christ's sake, would forgive me.

She asked if I thought it was right she should punish me, and I told her I thought it was. But she said she wanted time to talk to father about it; and she bound me over to receive my final trial before him: then she arose from her seat, and we all left the court-house. I knew mother pitied me, and so did all the children.

When my father came in, she rehearsed the whole matter to him, and asked him what she had better do. He sat down and looked at me, and went on to tell me what a wicked thing it is to tell a lie, and how he had hoped better things of me. But he told mother she must do with me what she thought best. If she thought it best to punish me, he would not object.

Then mother called me to her, and told me it was the first time she had ever found me in a lie. She hoped that I would ask God to forgive, and give me

grace never to do so again; and with many other such words did she persuade me to hope there was mercy for me. I kept close to my mother. I rocked the cradle, and brought her water, and swept the room. I loved her more than ever. But never again did she have occasion to accuse me of that great sin. And never did she or any of the family allude to that trial until I became a minister, and she was on her death bed. I asked her if she remembered it. She wept, and I wept again. I thanked her, and she said, "Thank God! that I was enabled to do my duty."

THE FOOTSTOOL OF GOD.

The earth is his footstool. So said the Redeemer. I love the thought. Sin has entered into our world: darkness overspread it: crime pollutes it: sorrow afflicts it: death triumphs upon it; graves undulate it, but yet it is God's footstool. The voice of praise and prayer rising from it, will be heard: the tears of penitence will be regarded: the joy of salvation will be imparted, for the *earth is his footstool.* If it be the footstool, how near is it to the throne? If it be his footstool, how glorious a place to prepare for heaven! If it be his footstool, how sweet a home for our dust and ashes?

YOUTH'S DEPARTMENT.

SHUTTING DOORS.

"Don't look so cross, Edward, when I call you back to shut the doors, and besides, you have got to spend your life in shutting doors, and might as well begin to learn it now."

"Do forgive me, gran'pa. I ought to be ashamed to be cross to you. But what do you mean? I ain't going to be a sexton. I am going to school, and then I'm going to be a lawyer.'

Well, admitting all that, I imagine Squire Edward C— will have a good many doors to shut, if he ever makes much of a man.

What kind of doors? Do tell me, gran'pa.

Sit down a minute, and I'll give you a list.

In the first place, the *door of your ears* must be closed against the bad language and evil counsel of the boys and young men you will meet at school and elsewhere, or you will be undone. Let them once get possession of that door, and I would not give much for Edward C—'s future prospects.

The *door of your eyes* too, must be shut against bad books, idle novels, and low, wicked newspapers, or your studies will be neglected, and you will grow up a useless, ignorant man. You will have to close them sometimes against the fine things exposed for sale in store-windows, or you will never learn to lay up money or have any left to give away.

The *door of your lips* will need especial care, for they guard an unruly member, which makes great use of the bad company let in at the doors of the eyes and ears. That door is very apt to *blow open*, and if not constantly guarded will let out angry, trifling, or vulgar words. It will backbite sometimes worse than a March wind, if it is left open too long. I would advise you to keep it shut much of the time until you have something valuable to say.

The *inner door of your heart* must be well shut against temptation, for conscience, the door keeper, grows very indifferent if you disregard his call, and sometimes drops asleep at his post, and when you may think you are doing very well, you are fast going down to ruin.

If you carefully guard the outside doors of the eyes, and ears and lips, you will keep out many cold blasts of sin—which get in before you think.

This *shutting doors*, you see, Eddy, will be a serious business, one on which your well being in this life, and the next depends. *Selected.*

* * *

A GREAT CURE-ALL.

Several gentlemen were talking one evening at the house of a friend, when one of them exclaimed, 'Ah! depend upon it, a soft answer is a great cure-all.' At this state of the conversation, a boy who sat behind a table began to listen, and repeated, as he thought, quite to himself, "A soft answer is a great cure-all." Yes, that's it, cried the gentleman, starting and turning round; yes, that's it; don't you think so, my lad? The boy blushed a little at finding himself so unexpectedly addressed, but answered, I don't know that I understand you, sir.

Well, I will explain then. In the days of my boyhood it so happened that, in the school to which I was sent, my seat was next to a lad named Tom Tucker. When I found he lived in a small house behind the academy, I began to strut a little, and talk about what my father was; but as he was a capital scholar, very much thought of by the boys, we were soon on pretty good terms: and so it went on for some time. After a while, some fellows of my stamp, and I with the rest, got into a difficulty with some of the ushers, and somehow or other, we got the notion that Tom Tucker was at the bottom of it.

'Tom Tucker! who is he?' I cried angrily. 'I'll let him know who I am!' and I went in a passion to Tom, and said, 'I'll teach you to talk about me in this way!' But he never winced or seemed in the least frightened, but stood still, looking at me mute as a lamb. 'Charles,' he said, you may strike me as much as you please; but I shan't strike back again; fighting is a poor way to settle difficulties. I'm thinking when you are Charles Everett, I'll talk to you.'

'O what an answer was that! How it cowed me down! So firm, and yet so mild! I felt there was no fun in having all the fight on one side. I was ashamed of myself, my temper, and every thing about me. I longed to get out of his sight. I saw what a poor, foolish way my style of doing things was. I felt that Tom had completely got the better of me; that there was power in his principles superior to any thing I had ever seen before; and from that hour Tom Tucker had an influence over me nobody ever had before or since; it has been for good, too. That, you see, is the power, the moral power, of a soft answer."

Selected.

* * *

A WORD TO BOYS.

Youth is one of the rarest of gems. Many a youth has been lost to society by suffering it to tarnish, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displease it or dim its lustre.

Profanity is a mark of low breeding. Show us the man who commands the best; an oath never trembles on his tongue. Read the catalogues of crime. Inquire the character of those who depart from virtue. Without a single exception, you will find them to be profane. Think of this, and let not a vile word disgrace you.

In our opinion the theatre is no place for the young. The effect of the stage is demoralizing. What virtuous parent does not tremble when he hears that his son steals away from the fam-

ily circle to enter the theatre? He fears the result.

Honesty, frankness, generosity, virtue—blessed traits! Be these yours, my boys, and we shall not fear. You will claim the respect and love of all. You are watched by your elders. Men who are looking for clerks or apprentices, have their eyes on you. If you are profane, vulgar, theatre-going, they will not choose you. If you are upright, steady and industrious, before long you will find good places, kind masters and the prospect of a useful life before you.

* * *

Singing.

All children can learn to sing if they commence in season. I do not say all will have the same sweet voice of the nightingale; for some have naturally sweet, mild, and soft voices, when they talk, while others speak in loud, strong and masculine tones. The same is true in regard to singing.

In Germany every child is taught to use its voice while young. In their schools all join in singing as a regular exercise, as much as they attend to the study of Geography; and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going forth to God from every heart which can give utterance to this language from the soul.

Children, sing! Yes, sing with your whole hearts! Daniel sang before the Lord and it is meet that you should do the same; and always when angry feelings rise in your breast, curb and check them by singing sweet and cheerful songs.

* * *

Moral Courage.

Never be afraid to do right, because somebody will laugh at you. Never do wrong, because that same somebody will applaud you.

* * *

The danger of keeping bad company.

The danger of keeping bad company arises principally from our aptness to imitate and catch the manners and sentiments of others. In our earliest youth the contagion of manners is observable. In the boy yet incapable of having any learning instilled into him, we easily discover from his first actions, and rude attempts at language, the kind of persons with whom he has been brought up: we see the early spring of a civilized education, or the first wild shoots of rusticity. As he enters further into life, his behavior, manners and conversation, all take their cast from the company he keeps. Observe the peasant & the man of education; the difference is striking. And yet God bestowed equal talents on each: the only difference is, they have been thrown into different scenes of life, and have had commerce with persons of different stations.

Nor are manners and behavior more easily caught than opinion and principles. In childhood and youth we naturally adopt the sentiments of those about us: and as we advance in life, how few of us think for ourselves! How many of us are satisfied with taking our opinion at second hand!

The great power of custom forms another argument against keeping bad company. However shocked we may be at the first approaches of vice, this shocking appearance goes off upon an intimacy with it. Custom will soon render the most disgusting objects familiar to our view; and this is indeed a kind

provision of nature, to render labor, and toil, and danger more easy to man. The raw soldier, who trembles at the first encounter, becomes a hardy veteran in a few campaigns. Habit renders danger familiar, and of course indifferent to him.

But habit which is intended for our good, may, like other kind appointments of nature, be converted into a mischief. The well-disposed youth, entering first into bad company, is shocked at what he sees & what he hears. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of his companions. But, alas! this sensibility is only of a day's continuance. The next jovial meeting makes the horrid picture of yesterday more easily endured. Virtue is soon thought a severe rule; an inconvenient restraint: a few pangs of conscience now and then whisper to him that he once had better thoughts: but even these by degrees die away and he who at first was shocked even at the appearance of vice, is formed by custom into a profligate leader of wicked pleasures.—How carefully then should we oppose the first approaches of sin! How vigilant should we be against so insidious an enemy.

Gilpin

CORRESPONDENCE.

Extract of a letter from KANSAS.

December 30, 1856.

Much beloved brother:

I take my pen to inform you that I and my family are as well as common, hoping this little writing will, through the kindness and mercy of the Lord, meet you and yours well. The cause of my writing at present is this: I subscribed for the Gospel-Visiter sometime last June, & received but one No. (We have sent the No's regularly to Allen 142, though we were afraid this direction was not sufficient.) So I wish you hence to send the Visiter to Lawrence, Douglas Co. K. T. (We shall do so, and hope you will get them more regular.)

There are but few members here, and only one laborer in the word. He holds meeting every four weeks in rotation. His name is Gabriel Jacobs from Indiana. We now live on Cottonwood, 20 miles South of Council Grove; but we intend, God willing, by the first of March to move 8 miles South of Lawrence, to a place called Hickory-Point near the Santa Fe road. We shall then be some distance from the brethren.

This is a pleasant and fertile country; the climate mild and good for a prairie country, and it is hoped that PEACE, one of the greatest comforts and blessings of this world, is once more restored in Kansas; this is the general belief here. Now brother, as many of the brethren, I understand, wish to seek homes in the West, be so kind, if you can find room in the Visiter, to welcome them to our house, and say to them where we live.

No more but greeting you in love.

JACOB ULRICH.

ANOTHER LETTER.

Dear Brother.

Permit me to address a few lines to you, penned I trust in love to the cause of God and humanity. I am not a subscriber to the 'Visiter', but have occasionally glanced over its pages, and it seemed to impress my mind, that there was too much said about modes and forms, and too little of practical religion, of proving our love to God, by laboring for the good of mankind. A friend recently handed me a number of the Visitor, and finding you had become editor, I fondly hoped

to find its pages devoted to plead the cause of those, as the prophet says of our Saviour, are dumb before their shearers, who dare not open their mouths to defend themselves. If we would follow our blessed Saviour's footsteps, must we not direct our greatest effort toward those in the greatest need. We are to feel for those in adversity, as being ourselves also in the body. Do we? Is it our earnest constant prayer that their bonds may be broken, and do we labor as ardently as the case demands? Do we reflect that there are aged fathers, tender and broken-hearted mothers, affectionate husbands and wives, innocent children of which it is said, of such is the kingdom of heaven, all exposed to the most cruel sufferings and separation which pen can describe, or heart conceive. Are we not guilty concerning our brother.

Yours in behalf of suffering innocence, and degraded manhood.

H.

THE NOVEMBER NO.—not altogether lost yet, as the following lines show:

Blackswamp, Sandusky co. O. Febr. 4, 1857.

Truly Beloved Brethren.

I wish to inform you that I received the last year's November No. for which I wrote to you, in due time. And coming to the Post office on the 3d of this month the P. M. gave to me this November No. which I suppose you sent at the proper time, but was neglected by some P. M. This came here 3 days ago by mail. And I thought it best to send it right back to you again. Farewell.

E. E.

PLENTY YET.

Our old and new subscribers need not fear to send for the present volume, thinking we cannot supply the No's from the commencement. We have plenty yet, continuing to look for the renewal of old, or the acquisition of new friends of the Gospel Visitor. Those who send soon, may be sure of complete volumes.

The somewhat serious and protracted illness of Sister Quinter and consequent temporary withdrawal from business at least in part of our assistant editor, has prevented us to make such a selection as we would have wished, and compelled us to insert several long articles to the exclusion of others, which could not be fast enough prepared for the press. For the satisfaction of distant friends, sympathising with our afflicted brother and sister, we would state that the symptoms are still favorable for a speedy recovery.

We trust with the coming warm weather our print shall be better, than during the past severely cold weather. It was almost impossible to make our printing office sufficiently warm during the past cold spells, to make good work.

POETRY.

THE ONE WAY TO HEAVEN.

By Anna W. Maylin.

Oh! watch thy soul's footsteps, lest haply they stray
In their journey to heav'n, from the long trodden way
Through storm or through sunshine, earth's gain or its loss
That way of all ransom'd,—the way of the *Cross!*
That cheer'd by the presence and lit by the smile
Of him who kept Daniel from terror and wile,
When the dainties of princes he scorn'd for his meat,
When the fierce crouching lions lay tam'd at his feet:
That, track'd by the footsteps of saints as they trod
A pathway, oft flinty, yet blessed of God:
That, never the sport of earth's changes to be,
That one and the same, for thy fathers and thee!

The march of invention may tread as it will
Upon time's mighty wheels, until Time standeth still:

From each circle of Science, each region of Art
Conjecture may widen, and Theory start,
Till the plodding old past, step by step, shall appear
But as shadowy Night to the eye and the ear:
Yet in that one path—in the path of *the soul*,
Beware—and each vagrant Invention control;
Lest in silence a mildew should creep o'er thy lot,
Like a serpent that coils, and thou knowest it not!
Oh! tempest-torn wanderer, whose heart, faint and tost,
Fears in doubt and in gloom lest its compass be lost,
Keep thy feet where earth's martyrs have struggled and striven,
And that path *of all ages* shall take *thee* to *heaven!*

EPHESIANS 4: 32.

Be kind and forgiving, thus was the blest Word,
While a servant in form, through earth's mighty Lord;
And the Father forgives, from his bright throne on high;
For the sake of his Son, who for man deigned to die.

A brother hath wronged thee, thine anger is stirred,
And fain would Revenge have her dark purpose heard:
But bethink thee awhile—how oft thou hast grieved
Thy God and Redeemer—how oft he received.

Thy humble contrition, thy penitence true,
And to greet thy return, on love's own pinions flew,
Forgive, then, thy brother, though great his offence;
And banish forever thy hatred far hence.

Be kind to thy brother—from memory erase,
The harsh words of anger which left their deep trace;
Let them not on thy heart's tender tablet remain,
Lest their presence should stamp on another's like stain.

O think of the moments that might have been blest,
With willing affections, with sweetness and rest:
Nor embitter the fount of pure pleasure within,
By thoughtless ill-nature, or more grievous sin.

We're frail, erring creatures, and full enough share,
Of evils and sorrows, our nature still bear;
Why add by unkindness, as needless as wrong,
Those miseries which ought not to mortals belong.

S. C. W. L.

OBITUARY.

DIED in Berlin church, Somerset co. Pa. on the 28th of November last brother JACOB BUECHLY, aged 59 years, 10 months and 29 days. Funeral-text: Rev. 14: 13.

Also in the same church January the 8th Sister SALLY CRONER, widow of brother Dr. JOHN CRONER, aged 81 years 11 months. Funeraltext: 2 Cor. 5: 8.

DEPARTED this life in Sandy creek church, Preston co. Va. November 4th last Brother SAMUEL ENGEL, about 34 years old, leaving a widow with 6 children to mourn their loss. Funeraltext: 1 Cor. 15: 55—58.

DEPARTED this life December 16th Mother THOMAS, widow of MICHAEL THOMAS, who died about 4 years ago. Since the death of her husband she lived with her youngest son CHRISTIAN in Clay tp. Fayette co. Pa. She was truly a mother in Israel having 9 sons and 2 daughters, all members of the church of Christ, and 2 of the sons preachers, one of them an elder. The Sister's age was, 80 years 11 months and 20 days. Funeraltext: 2 Tim. 4: 7, 8.

DIED in Bedford co. Pa. on the 27th of January last RACHEL LASHLEY, the consort of JOHN W. LASHLEY, and daughter of brother ABRAHAM RITCHIE, aged 21 years, leaving an infant son of three weeks to the care of the mourning widower.

The Gospel Visitor's words of love can be continued in the families it visits, and be extended to others, only by fidelity in renewing and extending the subscriptions. See terms on first page of cover.

THE GOSPEL VISITOR.

VOL. VII. APRIL 1857. NO. 4.

THE MILLENNIAL OF SOUL.

Many of the prophets and apostles were favored by the Lord with an animating view of a state of things on earth, in the progress and development of Christianity towards its glorious consummation, in which holiness is to prevail to such a degree as to constitute a heaven upon earth. This state of holiness and blessedness is called the millennium state of the world.

According to the prophetic description of this period, a wonderful combination of blessings will be enjoyed by the saints on earth. "Glorious things are spoken of thee, O city of God." The curse will be removed from the earth, and it will yield its fruits in perfection and abundance. Sin, the cause of all the misery which has been produced both in the natural and moral world, will be so far subdued that it will grieve and injure the saints no more. Those lusts & passions which now often lead men to destroy themselves as well as one another, will be restrained. And malevolence, revenge, envy, and wrath, will be destroyed, and in their room will be substituted, benevolence, forgiveness, generosity and love.

Storms will be hushed, and tempests will rage no more. The warring elements in the skies, will no more threaten the inhabitants of the earth with immediate death. Disease in all its various forms, producing pain and misery untold, will afflict the saints no more. And death, the king of terrors, will no more triumph, as he that hath the power of death will be bound. The inhabitants of the earth will attain unto long life, and will become ripe in wisdom; and the knowledge of the Lord will cover the earth.

War, so fruitful in human destruction, making widows by thousands and orphans by tens of thousands, will cease its ravages, and peace will universally prevail. Even the ferocious animals, will be brought into harmless subjection to man. The galling yoke of oppression will be broken, and the sceptre of usurped authority wrested from the tyrant's hand.

The righteousness of the church "shall go forth as brightness, and the salvation thereof as a lamp that burneth." And Zion shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of God." In short, Christ will dwell with his people, and his presence will fill their hearts with joy and gladness. His authority will be acknowledged supreme, "and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

The dead saints will be raised, and the living ones changed, and all bearing the image of their Lord, will sit with him on his throne, and partake of his glory.

O scenes surpassing fable, and yet true,
Scenes of accomplish'd bliss! which who can see,
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field

Laughs with abundance; and the land, once lean,
Or fertile only in its own disgrace,
Exults to see its thirsty curse repeal'd.
The various seasons woven into one,
And that one season an eternal spring.
The garden fears no blight, and needs no fence,
For there is none to covet, all are full.
The lion, and the libbard, and the bear,
Graze with the fearless flocks; all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream;
Antipathies are none. No foe to man
Lurks in the serpent now; the mother sees,
And smiles to see, her infant's playful hand
Stretch'd forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father. Error has no place;
That creeping pestilence is driv'n away;
The breath of heav'n has chas'd it. In the heart
No passion touches a discordant thing,
But all is harmony and love. Disease
Is not: the pure and uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations; and all cry,
Worthy the Lamb, for he was slain for us.

* * * * * *

Behold the measure of the promise fill'd;
See Salem built, the labor of a God!
Bright as a sun the sacred city shines:
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase.

* * * * * *

From ev'ry clime they come
To see thy beauty, and to share thy joy,
O Sion! an assembly such as earth
Saw never, such as heav'n stoops down to see.

Who can contemplate such a state of blessedness without admiring it? Who can contemplate it without longing for it? Who can contemplate it with all its honors, privileges, and facilities for the highest and purest enjoyments as attainable, without making every sacrifice and effort necessary to possess it?

We think that such a state of existence as the millennium promises, should awaken an interest in, and commend itself to, every life-loving, and pleasure-seeking soul. There is one consideration, however, which seems, in the estimation of mankind to lessen the value and importance of millennium glory and happiness. It is the consideration that it is in the future, and that it possibly may be far in the future. Now Christianity, of whose enjoyments, the happy state we have been contemplating constitutes a part, reserves not all its pleasures and advantages for the future, but it has a miniature form, a type of the glorious and future millennium age of the world, which the humble, contrite, and obedient soul enjoys as soon as it comes unto, and enters into Christ.

The present state into which the Christian is introduced when he confesses Christ, both in the causes which produce it, and in the characteristics which distinguish it, bears a striking resemblance in many particulars to the glorious state of millennium blessedness, which Christians will hereafter enjoy.

We call the holy and happy state to which the Christian may attain even in this life, a millennium in miniature—the millennium of the soul.

That we may not be misunderstood, we here expressly state our belief in a literal and future millennium on earth. But we believe it is the privilege of Christians to enjoy now a foretaste of the happiness which they will enjoy in that regenerated or millennium state of the world. For by cultivating those holy dispositions, & by living out those holy principles, which are then to prevail so extensively, and to the prevalence of which will be owing in great measure the superior enjoyment of that blissful state, we now experience an ante-past of that happy period. It is this view of a spiritual millennium, or of a millennium now to be enjoyed, we wish to call the attention of our readers to, with the hope that they may fully appreciate their privileges, and reap the advantages of a proper improvement of them.

1. The millennium will be introduced by the coming of Christ to dwell with his people. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thes. 4: 16. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1." This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. So does the Lord come now to the souls that love him: "If any man love me, he will keep my words: and my Father will love him, *and we will come unto him, and make our abode with him.*" John 14: 23. "Behold, I stand at the door and knock: If any man hear my voice, and open the door, *I will come in to him, and will sup with him, and he with me.*" Rev. 3: 20.

2. Sin must be destroyed, and the enemies of Christ subdued before the period of millennium glory and blessedness: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thes. 2: 8. "For the nations and kingdoms which will not serve thee shall perish; yea, those nations shall be utterly wasted." Is. 60: 12. And sin is now destroyed in the hearts of believers, and their enemies held in subjection by the Lord. For sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 6: 14. "He will turn again, he will have compassion upon us; *he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea.*"—Mic. 7: 19. "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3: 19. "And the God of peace shall bruise Satan under your feet shortly." Rom. 16: 20. "The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13: 6.

3. In the millenium, Christ will be the King that shall reign and prosper, and who shall execute judgment and justice in the earth; Jer. 23: 5; and with him his saints shall reign. "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." Rev. 3: 21. "Thou hast made us unto our God kings and priests, and *we shall reign on the earth.*" Rev. 5:10. And they "shall reign with him a thousand years." Rev. 20: 6. "Jesus said unto them, Verily, I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit

in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19 : 28. But are not Christians now under the authority of Christ, and subject unto him as their King? "Who has delivered us from the sower of darkness, and hath translated us into the kingdom of his dear Son." "Ye call me Master and Lord, and ye say well; for so I am." John 13: 13. And so now, royal and priestly honors are conferred upon Christians. "But ye are a chosen generation, *a royal priesthood.*" 1 Pet. 2: 9.

4. At the commencement of the millennium, there will be a resurrection of those saints who will have previously died. "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." 1 Cor. 15: 23. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first." 1 Thes. 4: 16. And so the soul that is brought under the power of heavenly truth, experiences a raising up, if not out of the earth, from it, of the affections, inclinations, and aspirations. "*Our conversation is in heaven.*" Phil. 3: 20. "If ye then be *risen with Christ*, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections *on things above*, not on things on the earth," Col. 3: 1, 2.

5. As the Prince of peace is to reign, and his laws to govern during the millennium, war is to cease. "They shall not hurt nor destroy in all my holy mountain." Is. 11: 9. "And they shall beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Is. 2: 4. But even now, those who receive the "Prince of peace" for their Lord and Master, and who obey his commandments, and follow his example, have put up their swords into their place; for the precepts of the gospel prohibit fighting, and quarreling, and lawing. "*Follow peace with all men*, and holiness, without which no man shall see the Lord." Heb. 12: 14. "Let us therefore *follow after the things which make for peace.*" Rom. 14: 19. "Now therefore there is utterly a fault among you, *because ye go to law one with another.*" 1 Cor. 6: 7. "Forbearing one another, and forgiving one another, *if any man have a quarrel against any: even as Christ forgave you, so also do ye.*" Col. 3: 13.

6. Another blessing to be enjoyed in the millennium state, will be the increased fertility of the earth. "Instead of the thorn shall come up the fig tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name for an everlasting sign, that shall not be cut off." Is. 55: 13. And in the present dispensation, the souls that are brought under the cultivating care of God, the great Husbandman, and become united to Christ the living vine, and receive the fertilizing influence of the "Spirit of truth," will bring forth "fruit unto life eternal." "He that abideth in me, and I in him, *the same bringeth forth much fruit.*" John 15 : 5. "But he that receiveth seed into the good ground is he that heareth the word, and understandeth it, *which also beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty.*" Matt. 13 : 23.

7. Among the blessings enumerated as belonging to the millennium age, is the universal spread of the knowledge of the Lord. "The earth shall be full of the knowledge of the Lord, as the

waters cover the sea." Is. 11: 9. "And they shall all know the Lord from the least to the greatest." Heb. 8: 11. But a considerable knowledge of God may now be obtained by those who will acquaint themselves with him. "And this is life eternal, that *they might know thee the only true God*, and *Jesus Christ whom thou hast sent.*" John 17: 3. "Being fruitful in every good work, *and increasing in the knowledge.*" Col. 1: 10. "Grace and peace be multiplied unto you *through the knowledge of God, and of Jesus our Lord.*" 2 Peter 1: 2.

8. During the millennium age, the inhabitants of the earth will enjoy long life. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; * * * * for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Is. 65: 20, 22. And life is the great blessing, of the gospel offered to all believers. "I am come that *they might have life*, and that they might have it more abundantly." John 10: 10. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath everlasting* life, and shall not come into condemnation; but is passed *from death unto life.*" John 5: 24.

9. Numerous are the channels through which happiness will flow to the saints in the millennium; and all those channels will concentrate their bliss upon the subjects they are designed to profit. Hence, great will be the enjoyment of the people of God in that happy period. "For the Lord shall comfort Zion: he will comfort all her waste places; * * * * joy and gladness shall be found therein, thanksgiving and the voice of melody." Is. 51: 3. "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19: 6, 7. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people. Lo it shall the Gentiles seek, and his rest shall be glorious." Is. 11: 10. It is likewise the privilege of the Christian now to rejoice in God his Savior, and to enjoy a large amount of happiness. "These things have I spoken unto you, that my joy might remain in you, *and that your joy might be full.*" John 15: 11. "I am *filled with comfort*, I am *exceeding joyful* in all our tribulation." 2 Cor. 7: 4. "Believing, *ye rejoice with joy unspeakable and full of glory.*"

We see from our subject, that although God has great things in store for his people in a future age, yet, as he is rich in blessings, he has likewise great things for them now. We need not wait for the future millennium, if we want to be happy, the christian church in its present condition, affords great enjoyment to its faithful members. Dear readers! overlook not the great enjoyment which the Savior died to procure, and which is now kindly offered to you. Bear in mind, that if you would reign with Christ on earth in the millennium age, he must reign over you now by his holy laws, and produce within you a millennium of soul—a holy, calm, and joyful state of heart.

For the Gospel Visitor.

THE STATE OF THE DEAD.

Having received a letter from a brother, accompanied by request to give my views through the Gospel Visitor, upon the state of the dead; whether they

have a conscious existence between death and the resurrection, or whether they sleep in a state of insensibility. I will try to do so in as plain, and brief a manner as possible, for the consideration of all who may feel an interest upon the subject.

I will consider the subject under the following heads: First, that man is a compound being, consisting of body, soul and spirit; and that the body being a compound of perishable materials, is perishable; but that the soul and spirit are not.

Secondly, that the soul and spirit live independently of the body, and as a matter of course, have a conscious existence between death and the resurrection.

Thirdly, the place of existence of both the righteous and the wicked.

The first which I shall consider is the body. We are informed it was made of the dust of the earth, Gen 2: 7; a compound of the four great elements which compose the earth upon which we live; viz., earth, air, water, and fire. These being perishable according to Scripture, it follows by a fixed and immutable law, that that which is of the earth, is earthy, and subject to dissolution. Hence, at death the body returns to its proper, and original elements,—to earth and its component parts. And as the earth is the habitation or place where the body must dwell until death, so the body is the tabernacle or habitation for the soul and spirit, only until it returns to the earth.

We perceive then, that the body which is made of earth, must return to earth; but the soul has a different origin, it comes from another, and a higher source; yea, from God himself,—for "God breathed into man the breath of life, and he became a living soul." Consequently, that whose origin is the breath of God, is imperishable, immortal and cannot die with the body, but it will exist to all eternity, as will further appear from the next proposition.

My second proposition asserts that, the soul and spirit live and have a conscious existence independent of the body. Arguments to prove the truth of this may be drawn from scripture and from other sources. I will first examine some testimonies from the scriptures. "Fear not them which kill the body, but are not able to kill the soul." Matt. 10: 28. From this we learn that although man may kill the body, yet the soul continues to live—that the body dies, but the soul lives independently of the body. "And there appeared unto them Moses and Elias, talking with him." Matt. 17: 3; Mark 9: 4. Among those who appeared at the transfiguration of Jesus, was one that had died. See Deut. 34th chap. And though Moses had died, yet he accompanied Elias, and talked with Jesus. Who can say he had no conscious existence? and this was before the resurrection.

Paul could not tell when in a trance, "whether he was in the body, or out of the body." Another evidence that souls exist when separated from the body, is seen in the case of the souls under the altar. Rev. 6: 9. See also 1 Peter 3: 19. Here are infallible evidences, surely, enough to establish my proposition. Yet still more will appear under my third or last division.

I will now proceed to my last division. Under this, I proposed to examine the place or abode of the righteous and the wicked between death and the resurrection. To show this, I will introduce the case of the rich man and Lazarus. Luke 16: 19—31: "There

was a certain rich man" &c. Here Christ relates a circumstance, I believe, which had literally occurred, and probably some of his hearers were acquainted with these men while on earth; but beyond the grave they could not see, until he removed the veil and unfolded futurity unto them, in these words: "And in hell he (the rich man) lifted up his eyes being in torment, and seeth Abraham afar off and Lazarus in his bosom." Here we find that the rich man was not only conscious of his own wicked condition, but also of the happy state of the poor man whom he had despised. He found himself cast into "hell with all the nations that forget God," and Lazarus in Abraham's bosom, in a place of rest, in the paradise of God; as Jesus said to the thief on the cross, "this day thou shalt be with me in paradise." Luke 23: 43. See also the following passages: 2 Cor. 12: 4; Rev. 2: 7; Heb. 4: 9; Is. 57: 1. 2; Rev. 14: 13.

These testimonies are conclusive evidence that the souls of the righteous are in a place of rest and glory, between the death of the body and the resurrection; and that the souls of the wicked are confined in the prison of hell, bound and fettered with their sins, in chains of darkness, reserved unto the judgment. See 2 Peter 2: 4; Psalm 9: 17; Proverbs 5: 5; 7: 27; 9: 19; Rev. 6: 8; 20: 13. Many more passages might be adduced, but let these suffice to prove that the souls of the wicked in the prison of hell, are conscious of their woful condition, "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." And that they are in effect already punished, from the fear of approaching judgment, like the prisoner confined and chained in his cell awaiting his trial. It appears from Matt. 7: 22, and 25: 44, that some will endeavor to justify themselves in the judgment.

Here various questions might be asked, such as, what is hell? where is hell? &c., which are more likely to gender strife, than to promote godly edifying. Let us not try to be wise above what is written. I presume what has been said, with a careful examination of the passages referred to, should convince any one that the soul can, and does, exist in a state of consciousness separate from the body.

That the prophets and apostles understood the subject in this light, is evident from the great desire manifested by some of them to depart and to be with Christ. Stephen the first martyr at the point of death saw heaven opened, and prayed, "Lord Jesus, receive my spirit." Paul expressed "a desire to depart, and to be with Christ; which is far better." Phil. 1: 23. "For we know, that if our earthly house of this tabernacle (this body) were dissolved, we have a building of God." 2 Cor. 5: 1. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." Verse 6. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Ver. 8.

They were confident, that as soon as the soul and spirit left the body, they would be present with the Lord, and that they would see Jesus whom they loved, and the spirits of just men made perfect; being assured that as soon as this earthly prison, this clay which bound them to earth, and seemed to be a hinderance to a perfect spiritual enjoyment, would return to earth its original element, the soul and spirit

would then soar on high, to their own element of light and glory, being drawn by the power of attraction to their original source. Then "the spirit returns to God who gave it," there to rest until the resurrection morn, when their bodies will be renewed, glorified, immortalized, by the power of him who has said, "Behold, I make all things new."

The soul and spirit, "the inner man," which, while in the body, "were renewed day by day," will then be reunited to the renewed body, not to an earthly, but to a heavenly one. The body, soul, and spirit, being preserved unto the day of the Lord, will then be capacitated for a much higher, or greater enjoyment, than the soul and spirit could possibly have enjoyed before the resurrection.

The whole man, body, soul, and spirit, will then be redeemed; death will have lost its sting, and the grave its victory. Glory be to God, for such a hope.

I will make a few remarks in addition to the above, in relation to the redemption of man. This seems to be a gradual work; but it will be accomplished in its proper time. I have said, the soul cannot die—that is it cannot die a natural death, like the body. The soul being spiritual, is subject to a spiritual or moral death; and in the case of the wicked, in the resurrection state, the soul with the body will fall under the power of the second death, but it will not be annihilated; but punished for purposes which God will manifest in his own time, in the dispensation of ages to come, "according to the riches of his grace," and to the glorification of his name.

I have said, the soul is subject to die a spiritual or moral death. This death seems to be referred to in the following passages of scripture: "In the day thou eatest thereof, thou shalt surely die;" "The soul that sinneth, it shall die." The cause of this death is sin, the transgression of the law of God—the spirit of disobedience, "the spirit which now worketh in the children of the disobedient." This spirit is called a "hasty spirit." Proverbs 14: 29; a "haughty spirit." Pr. 16: 18; an "unclean spirit." Matt. 10: 1; Acts 5: 16; 8: 7; Rev. 16: 13, 14.

By this spirit, the soul becomes defiled, diseased, and it is brought into a state of moral death. It is dead, and yet it lives. Behold, the life of those who are under the influence of these "spirits of devils;" many sink into a state of degradation almost below the brute creation. The soul that was formed in the image of God, by the agency of these spirits, is transformed into the image of satan. An awful state indeed! And whosoever dies in this condition, is reserved in chains of darkness unto the judgment.

But glory be to God, the soul may be redeemed and raised into a new life. But in order to experience this, the soul and spirit must be separated, or divided, by the powerful word of God. Heb. 4: 12. "The unclean spirit must go out of a man." Matt. 12: 43. When this is accomplished, the soul will be quickened and made alive by the spirit which quickeneth,—the spirit of life. John 6: 63. And then "a right spirit" will be created in man. Ps. 51: 10, "a contrite spirit." Ps. 34: 18; Is. 57: 15; 66: 2, and a "spirit of grace and supplication." Zec. 12: 10. The subjects of this change, are said to be "born of water and of the Spirit." John 3: 6. Those who are born of the Spirit, are said to "have received

the spirit of adoption." Rom. 8: 15,— to have been sealed with the Spirit of promise, Eph. 1: 13.

Whoever has experienced this happy change, and is led by the Spirit of God, is a child of God. Rom. 8: 14. To those there is no condemnation, for they "walk not after the flesh, but after the spirit." By the Spirit of truth, which the believer receives, his soul is purified from the stain of sin, the effect of the spirit formerly possessed. The soul now being redeemed through the sanctifying influences of the Holy Spirit, obtained by obeying the truth, is conformed to the image of Christ, the image in which it was originally created. Man dying in this condition, bearing the image of God, his soul and this divine Spirit will never be separated, but will continue in the spirit world as one in the employment of God.

And in the resurrection, the soul and spirit will be united to the glorified body as already shown, and then the redeemed will ever be with the Lord. On such the second death will have no power, but they shall be priests of God and of Christ, and shall reign a thousand years. Rev. 20: 4.

And when the thousand years are o'er,
Then Christ will come to earth once more
To judge the world. Then they will be
With Christ this wond'rous sight to see.

When all the nations great and small,
Shall stand before the judgment hall;
Then these alone with Christ shall stand,
First fruits to God and to the Lamb.

The second class will then appear
On Christ's right hand; his voice to hear—
Ye blessed of my Father, come
With me to your eternal home.

The third, the wicked, then will be
Cast down to woe and misery;
With Satan and his host to dwell,
In everlasting fire of hell.

And when the solemn scene is o'er,
The saints will lift their voice once more;—
Thy judgment's right, thy ways are true,
Glory and honor are thy due.

Thy fear's on every creature now;
In time, all knees to thee shall bow,
And own thee, Savior, Lord of all,
To the glory of God; so be it.

THEOKLITUS.

For The Visitor.

A PAINFUL SCENE.—IMPROVED.

The loss of the barge Emeline, with her captain and crew considered, and compared with the natural condition of man.

Those persons who lived in Maryland, and in the states North East of that state, have a vivid recollection of the snow storm during Sunday, and Monday, the 18th and 19th of January, 1857. But perhaps, while they were as comfortable by their firesides, as the nature of the case would admit of, they were forgetful of many of their fellow men contending with the waves of a boisterous sea.

At nine o'clock on sunday morning, off the point of Jersey Beach, near Sandy Hook, was seen the upper part of a brig heading for the beach. As yet her hull was hidden from sight, but it could be seen that she was crippled in her spars, and that she was in a bad plight. Soon her hull was looming up, and it could be seen, that it was evidently the

intention of her captain to run her ashore. It was evident that she was disabled in her rigging, and leaky; and her pumps being probably frozen, and the men worn-out with toil and exposure, her captain it seemed had determined to resort to the last chance for saving the lives of himself and his crew. On she came, staggering and slow, nearer, and nearer. In the mean time, those in the vicinity ran towards the beach; while the women crowded to the doors in breathless suspense, to watch the impending catastrophe. On she came, yet nearer, till the faces of her crew could be seen from the shore, and they appeared pale and ghastly. The white breakers roar, and leap eagerly to the fatal embrace. As her prow parts the milky foam, every man cried, "God help us!" Another moment, and she has struck the beach, and the sea is dashing wildly over her deck!

This awful scene had been observed by Edward Wardle, three miles off. He being the underwriter's agent, and also keeper of the life-saving apparatus, left orders for his trusty crew to follow with surf boats, life-cars, cables and mortar, and jumped into his wagon and dashed off to the wreck. Twenty minutes after she struck, he was on the beach near her.

The reader will discover that I have given but a brief synopsis of this painful affair. I need only add, that the critical condition of those unfortunate sufferers, enlisted the sympathies of every man and woman who was apprised of their helpless condition. And every effort was made, that human strength could make, and every means that human sympathy and skill could devise, was brought into requisition for their relief. No less than five lines were shot by the intrepid Wardle, at different heights through the rigging, but all of no avail; and so ardent was the desire on the part of the rescuers, that they suffered themselves to be frosted in their hands, faces, ears, and feet, and never left the scene of disaster, until the last man on the wreck was known to be dead. But notwithstanding all their efforts, not one was saved; all perished!

The object of the writer, in stating the above, is to compare it with the condition of the unconverted. The condition of the poor sinner is infinitely *worse*, more critical and awful, than that of the ship-wrecked, in case the latter had been converted to God; for then, all they lose, is a few years of this life—*not all of life*, only a short period of it, and this is more than a thousand fold overbalanced by eternal life, and immortal glory which they obtain in their heavenly home. For them "to die was gain." Not so with the unconverted sinner. In his death he loses *all*,—his soul, his all is lost! How great will be that loss? When we see our fellow men placed in imminent danger of losing a few years of their natural life, our sympathies are wrought up to the highest pitch in their behalf. Is there any wonder then that the zeal of the man of God (who has the weight of immortal souls hanging around his heart), should be wrought up to the highest degree when calling "with tears and strong crying," to sinners to come into the life car of the Lord Jesus Christ, that they may be saved?

In the case of the wrecked seamen on the Jersey Beach, could it have been possible for a man, one like themselves, and indued with supernatural power, to have taken a life boat to the wrecked bark, and while holding the oar in one hand, and with the other safely to have put all those on the wrecked vessel into

his boat, and kindly have offered to row them safely to land; under such circumstances would it not be considered madness by all the civilized world for any of the wrecked to refuse to accept of the offered means of salvation? And what would have been the feelings of those who witnessed the sad scene, if such a deliverance could have been effected? Would not their acclamations of joy *have rent the very heavens?* And why? Because their fellow creatures were saved, and delivered from their awful dilemma.

Reader, art thou unconverted? Then suppose thyself standing on slippery rocks, while fiery billows roll beneath. And thou hast no assurance of thy life continuing one hour; and as soon as thy God, whom thou hast so often offended with thy sins, will permit that brittle thread to be cut asunder, thy poor soul will be launched into that awful abyss beneath, which "is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Is. 30: 33. Such, dear reader, are some of the awful conditions that surround the poor sinner, and yet he heeds them not.

Now, poor sinner, hear us while we tell you, (speaking figuratively) as the men stood freezing on the Jersey Beach, while endeavoring to rescue their fellow men from their awful condition, so are your Christian fathers and mothers, brothers and sisters, yea, in short, the whole church with her faithful ministers, doing all that lay in their power, to awaken you from your slumbers of carnal security, and to apprise you of the true circumstances that surround you, and to assist you into the life boat of the Lord Jesus; who, as the supposed "strong man," has power "to save unto the uttermost all them who come unto God by him." And while your christian parents and friends, the church and her ministers, are doing all in their power to help you to come to Jesus, by their prayers and exhortations, they entreat you by "repentance towards God and by faith towards the Lord Jesus," and obedience to his word, to come in by the door into the life boat, the ark of safety, the church of the living God, which is the ground and pillar of the truth, and be saved.

Is it not painful to see you contending in the storm of sin and folly, while you are overwhelmed with the waves of pride and vanity, and thereby driven on the quicksand of everlasting destruction, and that too while the means of salvation are at your door? Consider your own state, poor sinner, while you are reading the sad account of the wrecked crew on the "Bark Emeline," who were frozen and drowned. Know, that so long as you obstinately refuse to come to Jesus and be saved, your case is infinitely worse than theirs may have been. And the horror that will seize hold of you in death, and in the resurrection, will be indescribably great. Whilst on the other hand, if you accept of the offered means of salvation, and come to Jesus through faith, repentance, and obedience, the joy in your own soul will be full. And the joy of your Christian friends, and the church and her ministers, will be no less. And the angels who rejoice when one sinner turns to God, will partake of the joy, and may again and again, repeat their song of praise which they sung at the birth of your Savior,

"Glory to God in the highest," another sinner has come home to God.

Sinner, will you come to Jesus and be saved? Why delay? Why not come to-day, "while you hear his voice?" Your reason asks you why? Your sober reflecting moments ask you why? Your Christian parents and friends ask you why? And the Spirit of God asks you why? And, no doubt, the angels in heaven, look upon you with amazement and sorrow, and ask you why? Sinner can you answer all these, why you neglect so great salvation?

D. P. S.

For the Visitor.

Knowledge and Truth—the food of the mind.

Dear Editors:

I have been sick for a few days, and though I am now better, I am still unable to go to labor; I thought I would write a letter for the Visitor. I wish I could write just as I think I see things. You can give the following a place in your columns if you judge it worthy of a place there.

It has been truly said, that habitual skepticism is a disease of the mind. And since ignorance lies at the foundation of all skepticism, it may with still more truth be said, that this is the atrophy of the mind, and that knowledge is its true food. That these propositions are true is manifest; for he that directs his thoughts to any point along the whole course of mind, will find that its boldest struggles and greatest efforts, have been made to throw off the fetters of ignorance which weaken its powers, and make dormant its faculties. And if he yet doubts, let him but look to a race of beings shrouded in superstition, and subject to all that long train of evils that follow in its course, and say if ignorance and all its sad consequences be not repugnant to the more elevated nature of the human mind. The invigorated and matured mind is restless, and dissatisfied with its own acquisitions.

No hidden places are allowed to remain unexplored; all pretensions are questioned; every claim is investigated; and its vague aspirations are ever after some future and undefined good. As a consequence then, the triumph and universal reign of truth in the human mind, will be the source of its greatest actions and efforts; and the ascertainment and practice of truth, are the primary object and ultimate design of its creation and existence.

Science and Christianity, or in other words, knowledge and Christianity, the one the handmaid of the other, constitutes the only instruments of power, by which truth is to be established, and the high and imperial monarch enthroned. The record of the past is studded with the monuments of the triumph of these two elements of power; and the future promises a no less brilliant career of conquest and victory. Hand in hand have those two agents gloriously gone on in the accomplishment of their great work, towards the final purpose of their exalted mission. There is between them a sympathy, deep and intense; a harmony profound and universal, in their conquests and victories, in their investigations and discoveries, in the whole letter, tone, and temper of their legitimate inquiries and conclusions. The successive unfoldings of truth by the one, wherever made in the wide domain of matter or mind, and however monstrous or contrary to appearance at the first sight they seemed, will at last harmonize with

the theories of the other, and constitute but another bond to unite them in a more beautiful and indissoluble relationship.

The present condition of the material world, is not the first, and it shall not be its final state; this we learn from the Bible, but without knowledge, how could we have learned it? Infidelity has been routed and compelled to desist from maintaining and defending every hold where it has for a period taken a lodgment, by the advancing march of light and truth.

The history of the world will abundantly show, that the present age is remarkable for its unparalleled advancement and success in all the wide scope of literature. In the arts and sciences, and in every department of knowledge, there is a manifest progress towards truth, and that higher perfection which partakes of the nature of Divinity itself. From the point of time we now occupy, with the eye of faith, we can mark the course of truth as it stretches far away through the unnumbered cycles of futurity, slowly but surely ascending in its onward march to that grand focus, about which the whole race of intelligent beings shall be collected. Oh, what an animating thought to live forever with God! Can we conceive the scene? No: the human intellect cannot compass it. But when this veil shall be taken away, and the future lightened up with the universal blaze of truth, then, and not till then, will the glory of the scene be realized.

It has been some time since I penned any thing for the Visitor; my apology is, it was very well filled, and pretty near to my wish; I cannot expect it to be perfect. Brethren, let us encourage our dear, faithful, editors. No brother, I think will envy them their calling. I am rejoiced to see them stand bold in the cause of truth: truth is mighty and will prevail.

J. K.

Selected for the Gospel Visitor.

THE DEFORMITY OF SIN.

The following story is told by Harrington, in a book written during the reign of Queen Elizabeth.

"I remember me how not long since, a grave and godly ladye, and grandemother to all my wives' children, did in their hearing, and for theire instruction, tell them a storie, which though I will not swear it was true, yet I did wish the auditorie would believe it: namely, Horo an hermit being carried in an evening by the conduct of an angell, through a greate citie, to contemplate the greate wickedness dayly and hourly wrought therein, met in the street a dung carte, fully laden, driven by a farmer, no man envying his full measure.

The poore her mit, as other men did, stopt his nostrils, and betook him to the other side of the streete, hastening from the stinking carriage as he could. But the angell kept on his way, seeming no whit offended with the savor. At whiche, while the hermit marvelled, there came by not long after, a woman gorgeously attired, well perfumed, well attended, with coaches and torches to convey her to some assignation. The goode hermit, somewhat revived by so faire a sight, and the sweete perfumes with which she was so bountifully besprinkled, began to stand and gaze with pleasant admiration. On the other side, quickly passing, the goode angell now stopt his nose, and beckoned his companion to hasten away with him. At which the hermit more marvelled than before, and was told by the angell, that this fine courtizan, laden

with sin, and festering with moral corruptions, was a more stinking savor before God and His holy angels, than the beastly carte laden with excrement.

D. of B.

In the above, we give the orthography used at the time the book, from which it was taken, was written. The reader will see that there is a great difference between the orthography used at this time, and that used in the reign of Elizabeth, in the fifteenth century.

For The Gospel Visitor.

THE FIVE TESTIMONIES.

Loving readers of the Visitor: I feel unworthy to treat on so sublime a subject as the one referred to above.

Notwithstanding, as I have long desired to see some one take it up and explain it, and as none has as yet done so, I will try and offer some observations upon it. I have often heard the subject quoted, and I have likewise heard some remarks made upon it; but I think it deserves a more thorough examination.

The five testimonies are given by the apostle John, first epistle 5: 7, 8. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." I think they have all testified in their proper time to the great truth, that Jesus Christ is the Son of God. Now the question will arise, *how*, *when*, and *where*, did these witnesses testify? I will endeavor to answer this question, in the fear of the Lord.

"Lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3: 16, 17. "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5. "Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bear record, that this is the Son of God." John 1: 33, 34.

Now we have the testimony of the Father, and of the Spirit, on the great truth we have named. But the word also bears witness, for we understand that Christ is called the word;—"And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as the only begotten of the Father,) full of grace and truth." John 1: 14. Jesus did frequently bear record of himself. We will notice only a few of his testimonies: "Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go." John 8: 14. "I am one that bear witness of myself, and the Father that sent me beareth witness of me." ver. 18. Here, then, we have also the testimony of the word.

And how did the water and the blood testify? We answer, when Christ was crucified: "But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." John 19: 33, 34. "For these were done, that the scripture should be fulfilled, A bone of him shall not be broken." ver. 36. "And again another saith, they shall look on him whom they pierced." ver. 37.

Now we have found the five testimonies; and they all agree, and clearly prove that Christ is the Son of God.

These witnesses we see are mentioned in many places in the Scriptures; But John is the only writer who mentions them all together.

Let us look at John's language where he says, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." 1 John 5: 6. "If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son." verses, 9, 10.

D. M.

For The Gospel Visitor.

PROSPERITY;—THE EFFECT OF TRUTH.

"As the rain cometh down, and the snow, from heaven, and returneth not thither again, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Is. 55: 10, 11. We live in age in which this prediction of the prophet is accomplished in a remarkable manner. Whole provinces and kingdoms which were formerly shrouded in the gloom of ignorance, of superstition, and of credulity, and which were oppressed by slavery, and deluded by the dreams of idolatry, are in this glorious day of the gospel dispensation, cheered by the blessed light from heaven, and brought from darkness and obscurity with their slumbering faculties aroused, by the great truths of Christianity. Over how many obdurate hearts has this glorious system triumphed? How many good works, how many blessed fruits of piety has it brought to maturity?

As the face of the earth before the sun shines upon it is overspread with fog, dew, and vapors, so once were the regions of science and knowledge enveloped in the thick mist of ignorance and superstition. Whole countries were obscured, and darkness ruled with a leaden sceptre the groveling race that grew fat beneath her chains; error, prejudice, and sloth, so clouded their faculties and benumbed their feelings; that light was not sought for nor wisdom esteemed; human reason was cramped, and innocence was no more. At length, the moment arrived when the measure of iniquity being full, the triumph of darkness, of ignorance, and of superstition was to cease. The sun of righteousness once more dawned upon the world, and shed such a blaze of light abroad, that the gloom which for centuries had buried man in obscurity, and rendered torpid all his powers, at once fled, being overpowered by the superior light that was brought to bear upon it.

But because in this day of light and of truth, we are much superior to those dark ages in every thing that can dignify and bless human nature, let us not think our work complete, and that we have no more to do. Though we are emerging from Gothic gloom and Vandalic darkness, and though the light shines with greater brilliancy and power than formerly, we are still young in knowledge, and very ignorant of the true and pure tenets of the holy religion of Christ, which labors to throw off the weight of unnecessary ceremony, and the yoke of superstition, with which

the ignorance, the presumption, and the audacity of man have obscured her simplicity, and sullied her purity. The blessed period is probably hastening, when an enlightened race of men, shall look back upon our generation with as much compassion, as we now feel for the victims of oppression and monkish superstition, in what we are pleased to call the dark ages.

L. D.

Communicated for the Visitor.

THE EASY YOKE.

"For my yoke is easy, and my burden is light." Matthew 11 : 30.

This passage of scripture teaches us that the terms of man's eternal salvation are easily complied with. The divine voice of mercy to sinners says, "Take my yoke upon you, and learn of me;" learn of no other. Christ's instructions are adapted to the present condition of sinners, as they are, and also clearly describe their future condition by grace, or what they may be, if they take his yoke and bear his burden.

In all well regulated schools there is order and decorum. The qualifications of the teachers are such as to merit the patronage of those persons, by whom their school is filled with pupils, sent to learn their instructions, and obey their requirements. The pupils are entrusted by the employers to the teacher's care; they having confidence in his moral merit that he will teach their children to become wise and good. The teacher will impose no heavy yoke that they cannot bear, nor no ponderous burden that they cannot sustain. Union, harmony and love pervade the school. The teacher loves the pupils, the pupils in return love their teacher.

Hence in the school of Christ the pupil or the sinner may learn the principles of the gospel, or the operations of grace in the heart, that he may comprehend clearly the true nature of that yoke, he should take and the lightness of the burden he should bear.

An earthly sovereign sometimes brings his subjects under a very oppressive and tyrannical yoke. He may sit in a princely palace, clothed with royal vestments, and with power, usurped and terrifying, enact laws and bind them on the necks of his subjects too intolerable to endure, and thus alienate the minds of his subjects from those principles of oppression, which has characterized his unhappy reign, and produce in them a fervent desire of a change of relations, liberty untrammeled and real.

The celestial sovereign of heaven and earth speaks comfortably to the time-serving and heavy laden sinner, Come unto me and learn, and I will bless you with rest present and eternal. Sinner, do you ask, what may I learn in the school of Christ? The teacher possesses the qualifications competent to teach. Hear the inspired prophets speak. The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn. Isaiah 61: 1. 2.

Sinner, do you not discover from this remarkable passage the grand scheme of divine philanthropy of the great teacher, that the spirit of the divine Father rested upon Christ, and that that holy unction which he received, was from

God. Hear the apostle Paul, Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Heb. 1: 9. Sinner, you are led into captivity and a servant of sin according to apostolic language, "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2: 26.

And again he that committeth sin, is the servant of sin. You are under a hard master. He binds all of his servants with the strong cords of iniquity and sin, as with a cart rope. His yoke upon you is a hard one. I would say to you, abandon his service and throw off his yoke, and come into the school of Christ, and be tutored from his holy word. Suffer yourselves to be taught in all the doctrines of self-denial by which you may perceive a visible and grand distinction in the kingdom of Christ, and that of Satan.

By nature man is proud and of a lofty spirit, and disdains very much to condescend to deep humility, which is indispensably essential to his receiving the Gospel yoke. Faith in the word of God is required of the heavy laden soul. Such a faith as believes and obeys all, not a part, of the Gospel. The great teacher commands repentance as a means of salvation preparatory to taking his yoke. "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand. Matt. 4: 17.

Unbelief and impenitence excludes any one from the enjoyment of divine favor. It was unwillingness on the part of God's people, Israel, while journeying toward the earthly Canaan, that shut out from their view that glorious rest the scripture tells us that they entered not in because of unbelief. Oh then sinner, there is a place of rest and future happiness for all mankind, that will follow Christ and his word. He has prepared it amid extreme sufferings for you by giving his life a ransom for all that you might be bought. For ye were carnal and sold under sin, and redeemable not with corruptible things, such as silver and gold, but the precious blood of Christ. The apostle says, "For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6: 20.

Yea, sinner, you are directed to honor God in your body, and can that be done by equiping it with all the fashions of this vain world, that the human mind can invent? You think that you cannot appear at church, in the sick chamber, at the burying and the funeral of any of your fellow-dust, unless those clay frames be decorated with all the pomp and outward show of this present modern age of powdering and painting, cutting and sewing, colors and quality, and quantity, as though the Almighty Maker of heaven and earth and the human body, neglected in creation to constitute the body with form and complexion. Then to supply the deficiency you have set your inventive genius at work, and brought out of it an idol of exquisite beauty as you suppose. Thus you do not glorify God in your body, but rather commit sin. Do then remember, oh vain man and woman, that for all this God will bring you into judgment. Oh then sinner, pause and consider ere it is too late; lest the harvest will be past, the summer ended, and thy soul not saved, but must bid a final adieu to this world, which thou hast served so long with epicurian avidity, and so little didst thou think of death and future penalty, which the supreme

Sovereign of heaven and earth will most assuredly inflict upon all the rebellious and disobedient sons and daughters of Adam's fallen race.

Oh dreadful thought, when thou sinner, having so many gospel opportunities and privileges to make thy peace with thy God; when the translucent sun of righteousness and truth have dawned upon a benighted and ruined world, and brought you a glorious day of grace and salvation; and when a message was borne from the bright regions of bliss and blessed fruition by a flaming retinue of celestial heralds and sons of light incessantly surrounding the effulgent throne of God full of majesty, glory and power, did from their immortal tongues and untarnished lips utter in sweet accents when descending to the regions of mortality and death, in the ears of feeble mortals was sounded the angelic words, Peace on earth, and good will towards men.

Glorious tidings to you, sinner! Do you desire any better? You have already slighted that. But methinks, oh dear sinner, that you will pause and consider thy eternal welfare, and resolutely determine to forsake all thy sins and retrace thy steps by a true reformation of life and conduct. And I entreat thee, reverence and adore thy God and blessed and bleeding Redeemer, whose mighty presence in this vale of sorrow and sin was supervened by a star in the east, to guide the wise seers of the oriental nations to worship the newborn king. Sinner, that star is in his word or gospel to guide us to Christ, that we may go and worship him to divine acceptance. Hear the apostle Peter. We have also a more sure word of prophecy, whereunto ye do well, that ye take heed as unto a light, that shineth in a dark place, until the day dawn and the day star arise in your hearts. 2 Pet. 1: 19.

Oh sinner, hear and obey the gospel, and you will be saved and enjoy eternal happiness beyond the tomb. Sinner, your friendly monitor will leave you until he addresses you again.

D. B. K.

For the Gospel Visitor.

THE STRAIT GATE.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life; and few there be that find it."

An esteemed friend, who is now in eternity, once made the following remarks. "Your faith and doctrine is good; your way is all right; I see no wrong in it. But it is a hard way, it is as it were, you are traveling over a lofty and precipitous mountain; and when you get over it and the river of death, you can only enter the city by the gate which stands at the end of your way." And we have also reason to believe that our way is right, for our ancestors, who were good and true Christians, travelled it. They considered it a safe way, it leads pleasantly around this toilsome mountain; and when we have also crossed the Jordan of death, we shall likewise enter the city by the gate which stands at the end of our way, as will all true Christians who come traveling home in the different ways. Thus shall we all land in the same city. We shall surely then unite in singing the praises of the great Jehovah, and shall never be questioned by which way we came.

Now to our text. Does it not clearly indicate that there are only two ways which lead to a future state of existence, the one is broad, as broad as the wide extended globe, and is easy and pleasant, and always enticing to travel upon, and yet it leads down to the regions of despair and everlasting ruin; the other is only a strait and narrow path, which leads right through the middle of the broad way, and has, therefore, in some parts and ages of the world, been perilous to travel upon, but nevertheless leads right home to endless happiness, to the realms of peace, and everlasting bliss.

Now each individual has to make his own choice on which of these two roads he will travel. But alas! if we look around us we will discover that but a few enter upon that strait and narrow path, which leads to life eternal; while on the other hand we see swarms of individuals hastening down the broad road of destruction. That this is true our text plainly intimates. In consideration of this I will endeavor to make a few remarks.

Well then, what is the reason; why is it so, that the greater part of mankind is yet in darkness, and still continue upon the broad road? Is it not because "men love darkness rather than light?" Man, according to nature is prone to evil, and has more delight in roaming on the delusive and pleasing plains of sin and folly, and in ascending the hills of ambition and summits of fame, than in following the meek and lowly Lamb of God down into the deep valley of humility. But stop, says one, you are alluding to the dark and benighted ages. Christ, the true light, has appeared, "which lighteth every man that cometh into the world."—Truly so, but how are we profited by it, or how does it make us any better, if we are not willing to receive this light?—What does it profit us that Christ has manifested his light in his glorious Gospel, if we disregard it?—To what purpose is it that thousands profess to be the children of light, and yet disregard, nay, boldly reject the plain commandments of the Son of God? Saying they are nonessential to salvation.

Let us take a momentary glance over the wide expanse of the world, and the many millions of human beings that inhabit it. Do we not behold in their actions, that millions of them have not yet come to that true Gospel light?—Do we not see that they abide in darkness still, notwithstanding that glorious light is shining as bright as ever? This is not only true of the Heathen part of the world, but also of this our own Christian land. Do we not see the greater part follow their own course, having their understanding darkened, being alienated from the life of God, because of the blindness of their hearts.

And again, do we not see many of those who profess the name of Christ, engaged in pride, covetousness, malice and envy, self-will and stubbornness, &c. Does this not testify to the fact, that they are yet traveling on the broad road,—that they are yet in darkness, notwithstanding their profession. Could the Apostle say to such that they were sometimes darkness, nay, he would say they are yet in darkness.

The Israelites would often forsake the the worship of the true God; and sacrifice unto idols. Why so? Did they doubt the power of the great Jehovah? No, this was not the form of their unbelief. Amidst all their rebellions they never questioned the strength of their God, nor any of the facts recorded during their journeys, a single day. But their path was too narrow; they saw their neighbors travelling on a more broad

and pleasant way, they thought. This may have induced them to reason thus: may not different deities have the empire of the earth divided between them. We know that our God is powerful, but our neighbors say, that their god is also powerful. Might it not be wisdom to propitiate the favor of all. Their worship is easily rendered; it is very agreeable and allows all manner of pleasure and joyous festivities.

Is it not obvious, that many are well aware that the path pointed out by the Lord Jesus is the true path, and that the commandments by him left upon record should be observed? But like the Israelites, they see their neighbors traveling in a more pleasant and delightful way, which induces them to reason thus, if our hearts be only good, all is right; we need not be so particular in keeping the commandments; many of them are nonessential to salvation. If we have the baptism of the Holy Spirit, we have no need of water baptism, for it is only an external ordinance, and water can never wash away sins. Feet-washing, it is true, (the old Testament tells us so) was sometimes attended to, when occasion required it, as an act of hospitality. The Savior also, once, washed his disciples' feet for a certain purpose—but it was never intended to be perpetuated as a church ordinance.

Here the question might be asked, is it possible that some men and women thus delude themselves? Yes, as men are averse to obedience, and always prone to evil, and love darkness rather than light, having no delight to enter in this straight and narrow path; they look around to find a more easy and pleasant way. Well, will they like the Israelites sacrifice to idols? No, this they cannot. That road is blocked up. Books, education, truth and heavenly light have been brought too near. But they can take another expedient; they can take a sip out of the golden cup, of which opportunity is never wanting. Having now received a portion of this spiritual cup, they soon become so spiritually intoxicated that they need spiritual advice and comfort.

Supposing then, one should step forward proposing peace to their souls, saying you are now converted and have the love of God shed abroad in your hearts, crying peace, when there is no peace. Would this be a true conversion? No, this would be no conversion at all; we must be born again, if we would reap eternal happiness, and the word of God must be the seed to that new birth, with a strict obedience to all the commandments of our Lord and Savior. And again, there is no promise, there is no pardon, there is no blessing, without a condition annexed or evidently implied, and consequently we must comply with the conditions of the Gospel, if we would realize any benefit from the same.

If we have reason to fear that millions are deceived and die under a false hope and faith; then we have also good reason to believe that millions more will die altogether in unbelief. And are left to that eternal condemnation, to save from which Christ came, but from which they cannot be saved, "Because they believe not in the name of the only begotten Son of God." The Apostle compares life to a race. A crown is to be obtained, but not till the race is run. We must strive lawfully to win. But will we win, if we do not run, or gain that crown of life for which we do not lawfully strive?

Well, let us hear what Christ says to this, "Strive to enter in at the strait gate; for many, I say unto you, will

seek to enter in, but shall not be able." God has made a promise, that if man will enter in at the strait gate, and continue on the narrow path, he shall obtain a crown at the end of life. God has made a feast; man must eat thereof to be blessed by the provision. God has opened a fountain; man must wash in it to be clean. God has thrown up a pathway to heaven; man must leave the broad road, the path of death, and walk in the strait and narrow way, if he would secure life eternal.

And again, a successful warrior must do more than enlist; he must fight manfully, and spare neither toil nor blood when the cause of his country demands the sacrifice. It will not do for him to counteract the orders of his Captain; it stands him not in hand to say this or that command is not essential to gain the victory. He only would deserve a crown of victory, who would obey all the orders of his commander, and fight till he conquered, or lay his lifeless body upon the field of conflict.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." It is the will of the Father that all men should obey the Son. Those then, who make nonessential the commands of the Son, are not doing the will of the Father, and consequently shall not enter into the kingdom of heaven; but will in that day be found among those who will say, "Lord, Lord, have we not prophesied in thy name, and have in thy name cast out devils, and in thy name have done many wonderful works." Truly so, when we behold the contents of the golden cup poured out to the people, accompanied by the eloquence of speech and wisdom of man, we do see it will produce wonderful effects; and yet it is to be feared, that many of such must be found amongst those to whom the Saviour will say, "And then will I profess unto them, I never knew you, depart from me ye workers of iniquity." The Son tells the Father, "For I have given unto them the words which thou gavest me, and they have received them." Then, those of us who have received the word of God, let us hold fast to it.

OBED.

THE TRUE SOURCE OF REFORM.

The greatest element of reform is not born of human wisdom; it does not draw its life from human organization. I find it only in Christianity. "Thy kingdom come,"—there is a sublime and pregnant burden in this prayer. It is the aspiration of every soul that goes forth in the spirit of reform. For what is the significance of this prayer? It is a petition that all holy influences would penetrate and subdue and dwell in the heart of man, until he shall think and speak and do good from the very necessity of his being. So would the institutions of error and wrong crumble and pass away. So would sin die out from the earth; and, the human soul living in harmony with the divine will, this earth would become like heaven.

It is too late for the reformers to sneer at Christianity; it is foolishness for them to reject it. In it is enshrined our faith in human progress, our confidence in reform. It is indissolubly connected with all that is hopeful, spiritual, capable in man. That men have misunderstood it and perverted it, is true. But it is also true that the noblest efforts for hu-

man melioration have come out of it, have been based upon it. Is it not so? Come, ye remembered ones, who sleep the sleep of the just, who took your conduct from the line of Christian philanthropy!—come from your tombs, and answer.

Come, Howard! from the gloom of the prison and the taint of the lazar-house, and show us what philanthropy can do when embued with the spirit of Jesus. Come, Elliot! from the thick forest where the red man listens to the word of life; come, Penn! from thy sweet counsel and weaponless victory,—and show us what Christian zeal and Christian love can accomplish with the rudest barbarians or the fiercest hearts. Come, Raikes! from thy labors with the ignorant and the poor, and show us with what an eye this faith regards the lowest and least of our race; and how diligently it labors, not for the body, not for the rank, but for the plastic soul that is to course the ages of immortality.

And ye, who are a great number,—ye nameless ones,—who have done good in your narrower spheres, content to forego renown on earth, and seeking your reward in the record on high! come, and tell us how kindly a spirit, how lofty a purpose, or how strong a courage, the religion ye professed can breathe into the poor, the humble, and the weak.

Go forth, then, Spirit of Christianity! to thy great work of reform. The Past bears witness to thee in the blood of thy martyrs, and the ashes of thy saints and heroes. The present is hopeful because of thee. The future shall acknowledge thy omnipotence.

E. H. Chapin.

The Smith of Ragenbach.

The following extract from a new work called the Practical Christian shows a remarkable case of sacrifice of self—a man grappling with a mad dog, conquering him, losing his own life thereby, but saving the lives of numbers of others:

In the Principality of Hohenlohe Langenburg, is a small village called Ragenbach, where about twenty years ago the following heart-rending but also heroic event took place. One afternoon, in the early spring, in the tavern-room of Ragenbach, several men and women having assembled from the village sat at their ease, none anticipating what would happen on that eventful day.—The smith formed one of the merry company, a strong, vigorous man, with a resolute countenance and daring mien, but also with such a good-natured smile upon his lips, that every one who saw him admired him. Every evil-disposed person shunned him, for the valiant smith would allow nothing wrong in his presence, and it was not advisable to have any thing to do with him except in a proper manner. His arms were like bars of iron, and his fists like forge hammers, so that few could equal his strength of body.

The brave smith sat near the door chatting with one of his neighbors, I know not what; all at once the door sprang open, and a large dog came staggering into the room, a great, strong, powerful beast, with a ferocious, frightful aspect, his head was hanging down and his eyes bloodshot, his red colored tongue hanging half way out of his mouth, and his tail dropped between his legs. Thus the ferocious beast entered the room, out of which there was no escape but by one door. Scarcely had the smith's neighbor, who was bar-

keeper of the place seen it, when he became deathly pale, sprang up and exclaimed with a horrid voice, "Good heaven, the dog is mad!"

Then rose an outcry! The room was full of men and women, and the foaming beast stood before the only entrance; no one could leave without passing him. He snapped savagely right and left, and no one could pass him without being bitten. This increased the horrible confusion. All sprang up and shrank from the ferocious dog with agonizing countenances.—Who should deliver them from him? The smith also stood among them, and as he saw the anguish of the people, it flashed across his mind how many of his happy and contented neighbors would be made miserable by a mad dog, and he formed a resolution the like of which is scarcely to be found in the history of the human race for highmindedness and nobleness. Certainly his brown cheek paled a little, but his eyes sparkled with divine fire, and an elevated resolution shone from the smooth brow of the simple-minded man.

"Back, all!" thundered he, with his deep, strong voice. "Let no one stir, for no one can vanquish the beast but I. One victim must fall in order to save all, and I will be that victim; I will hold the brute, and while I do so, make your escape." The smith had scarcely spoken these words, when the dog started toward the shrieking people. But he went not far. "With God's help!" cried the smith, and he rushed upon the foaming beast, seized him with an iron grasp and dashed him to the floor.

O, what a terrible struggle followed! The dog bit furiously on every side in a most frightful manner. His long teeth tore the arms and thighs of the heroic smith, but he would not let him loose. Regardless alike of the excessive pain and the horrible death which must ensue, he held down with an iron grasp the snapping, biting, howling brute till all had escaped! till all, all were rescued and in safety. He then flung the half-strangled beast from him against the wall, and dripping with blood and venomous foam, he left the room, locking the door after him. Some person shot the dog through the windows. But, O! merciful God what will become of the brave, unfortunate smith?

Weeping and lamenting, the people surround him, who had saved their lives at the expense of his own. "Be quiet, my friends, do not weep, for I have only performed my duty. When I am dead, think of me with love, and now pray for me that God will not let me suffer long or too much. I will take care that no further mischief shall occur through me, for I must certainly become mad." He went straight to his workshop and selected a long chain, the heaviest and firmest from his whole stock. He then, with his own hands, welded it upon his own limbs and around the anvil so firmly that no power on earth could break it. "There," said he, "it's done," after silently and solemnly contemplating the work. "Now, you are secure, and I inoffensive so long as I live; bring me my food.—The rest I leave to God: into his hands I commend my spirit." Nothing could save the brave smith, neither tears, lamentations, and prayers. Madness seized him, and after nine days he died—but truly he died only to awake to a more beautiful and glorious life at the right hand of God. He died, but his memory will live from generation to generation, and will be venerated to the end of time.

Search history through, and you will find no action more glorious and sublime than the deed of this simple-minded man, the smith of Ragenbach. It is easy for noble minds to die like Winkelried, or Martius Curtius, the high-spirited Roman youth—but to go to the sacrifice with the certainty of death, and, moreover, being obliged to wait a death so awful, during long, fearful hours and days—that is, to die not once, but a thousand times. And such a death was that of the smith of Ragenbach. Such a sacrifice the smith of Ragenbach made in order to save his neighbors.

MORNING STAR.

AN IMPORTANT QUERY.

At the last yearly meeting the query was presented (Art. XXIV.) If a man shall put away his wife for the cause of fornication, and procuring a bill of divorcement shall marry another, has he committed the sin of adultery, or could he be received into the church, all the parties still living, if he in all other respects brings forth fruits meet for repentance?—After a lengthy discussion this matter was referred to next yearly meeting.

Since some articles have been communicated on the subject through the Visitor, which are thus before our brethren generally, perhaps it would not be amiss to lay also before our english readers, what has been said in the German Visitor. We extract the following:

"Inasmuch in the house of God all things are to be decided not according to human opinions, but according to the word of God, we will here put together the declarations of the Lord, (and his divinely authorized apostles) on this matter, (only distinguishing, what was said to unbelieving Pharisees and Jews, and what was more particularly taught to disciples and believers,) and leave it to the prayerful consideration of all the children of God."

1. *What the Lord said to the Pharisees and the people.*

Matt. 5: 31. 32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

Matt. 19: 3—9. "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male

2. *What the Lord said, (either himself or by his authorized servants) to his disciples:*

Matt. 19: 10—12. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Mark 10: 10—12. "And in the house his disciples asked him again of

and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, *because of the hardness of your hearts*, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery."

Mark 10: 2—9. "And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, *For the hardness of your heart*, he wrote you this precept: but from the beginning of the creation, God made them male and female. For this cause shall a man leave his father & mother, and cleave unto his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. *What therefore, God hath joined together, let no man put asunder.*"

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the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

Luke 16: 18. "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her, that is put away from her husband, committeth adultery."

1 Cor. 7: 10—17. "*And unto the married I command, yet not I,* BUT THE LORD, *Let not the wife depart from her husband: But and if she depart,* LET HER REMAIN UNMARRIED, *or be reconciled to her husband: and let not the husband put away his wife.* But to the rest speak I, not the Lord, If any *brother* hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now they are holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God has called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife? But as God has distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all the churches."

QUERIES ANSWERED.

1. How is it considered if brethren gather a false charge out of the world, which never had any existence, bring it before the church for trial, but the accused proves all to be a tissue of falsehood; should such brethren be chastised or not?

Answer.—If the world has in circulation a report calculated to injure the the character of a brother, and some member of the church, from a regard to the purity of the church, and to the welfare of the brother who is the subject of the report, brings the matter before the church, and it is there ascertained that the report is false, we think the brother to whom the report referred, should rejoice that he had an opportunity to prove his innocency, and thus wipe the stain from his own character, and from that of the church, which otherwise might have adhered to both, had not the truth of the report been examined. We see no reason why such brethren as bring such report before the church, should be chastised.

2. Your second question refers to a case in which a brother unites with the world to injure an other brother. In such a case the offended member should consider the offense given to him, as an offense to him individually, and he should pursue the course given in Matt. 18th chapter, the course to be pursued in all such cases. If it then comes before the church, the church will decide what is to be done.

The occurrence of such circumstances as those to which you refer, are to be regretted; and in general, we think the cause of Christ is most honored by bearing much, and forgiving much. We desire and pray, that the brethren may "be followers of God as dear children, and walk in love, as Christ also loved us, and gave himself for us.' But "if ye bite and devour one another, take heed that ye be not consumed one of another.

THE FAMILY CIRCLE.

A CHRISTIAN WOMAN.

A worldly man was with some friends in a coffee house, wine had inflamed the heads and loosened the tongues of the guests. Each sketched the character of his wife, and enumerated her defects as well as her good qualities. "As to mine," said our worldling, "all that I could say in her praise would fall far below the truth. My wife unites all the virtues, all the amiable qualities which I can desire. She would be perfect if she were not a Methodist. But her piety gives her no ill-humor, nothing disturbs her equanimity; nothing irritates her nor renders her impatient. I might go with you, gentlemen, at midnight and ask her to get up and serve us with supper, and she would not show the least discontent. She would do the honors of the table with as much assiduity as if I brought loved and long expected guests."

"Well then! let us put your wife to the proof," said some of the company.

A considerable bet was made. The husband agreed to the proposal, and our wine drinkers, forgetting all propriety, went in the middle of the night to invade, with their noisy mirth, the peaceful dwelling of the humble Christian.

"Where is my wife?" asked the master of the house of the servant who opened the door.

—"Sir, she is asleep, long ago."

—"Go, wake her, and tell her to prepare supper for me and my friends."

The wife, obedient to the will of her husband, quickly made her toilet, met the strangers and received them in the most gracious manner. "Fortunately," said she, "I have some provisions in my house, and in a few minutes supper will be ready."

The table was spread, and the repast served.—The pious lady did the honors of the table with perfect good will, and constantly bestowed upon her guests the most polite attentions.

This was too much for our drinkers. They could not help admiring such extraordinary equanimity. One of them, (the soberest of the company) spoke, when the dessert was brought in, and said: "Madam, your politeness amazes us. Our sudden appearance at your house at so unseasonable an hour, is owing to a wager. We have lost it, and we do not complain. But tell us how it is possible that you, a pious person, should treat with so much kindness persons whose conduct you cannot approve."

"Gentlemen," she replied, "when we were married, my husband and myself, we both lived in dissipation. Since that time it has pleased the Lord to convert me to himself. My husband, on the contrary, continues to go on in ways of worldliness. I tremble for his future state. If he should die now he would be to be pitied. As it is not possible for me to save him from the punishment which awaits him in the world to come, if he is not converted, I must apply myself at least to render his present life as agreeable as possible."

These words affected strongly the whole company, and made a deep impression on the husband. "Dear wife," said he, "you are then anxious about the fate that awaits me in eternity. Thanks, a thousand thanks for the warning which you give me. By the grace of God I will try to change my conduct."

He was true to his promise. He opened his heart to the gospel, and became from that day another man,—a sincere christian and the best of husbands.

"Christian wives who have the misfortune to be united to infidel husbands," adds the narrator, "read and read again this anecdote. See how minds are gained to the gospel. Complaints and reproaches, however well founded, do not restore peace to the household; often the contrary, they irritate and increase the evil. Be then full of meekness, patience, charity, and the Lord will bless your efforts."

SHOW PIETY AT HOME.

That mother who has the training of several children, has a field of great interest to cultivate, which affords the opportunity of doing immense good. A family of children trained for God, is a contribution to the world's welfare of no mean importance. When all mothers do this, the world will be redeemed. Every one who does this redeems his own family. And every family that is redeemed, ensures Christian culture to many more, radiates light and love in every direction, and continues the blessed influence long after the parent is laid in the tomb. To do this there must be religion at home.—The domestic circle must be a school for Christ, and from the cradle upward, the spirit and precepts of the gospel must be there breathed and taught. This work must not be left for the Sabbath school, which can never supply the neglect of the parent. One hour a week devoted to religious

culture. and that often by a stranger, will by no means meet the case. Day by day there must be a living 'representation of the gospel that works itself into the texture of the character as it is hourly developing, so as to become a native force in the soul rooted and grounded, and not easily overcome.

Parents want rules to guide their efforts in this work of love. The best rule, and the only one that is really necessary, is to live in daily communion with Christ. Common sense and diligence will do the rest. Parent's home-life is more effectual than precepts, talk, counsel. We have a certain mother in our mind, who has for years been reputed as very pious, but her children are all of them bitter opposers of religion. Grown to manhood, their rebellion against God is a marked element of their character. Possibly that mother did the best she could; exhibited as much religion at home as abroad.—But the case is suspicious. It is to be feared that in the retired circle of the family, where the public eye could not discern, and public approbation was not likely to reach, her devotion to Christ very much declined. Is it not so in some cases, love of reputation, praise from men, has more influence over the heart than sincere benevolence. That piety which is not active, earnest, full of love and good works when no eye beholds, and no words of praise are expected, is not genuine.

Home piety, home religion, without this our children will be likely to rebel against God and go to ruin, in spite of all other agencies of reform. Piety at home is a constant amen to the preaching of the gospel and labors of the church, without which Satan will ensnare our children and perdition will be their doom.

What can be more important than to show piety at home? Here is the source of life; here the first impressions are made, and the destiny of the soul is fixed when it is plastic, easily moulded and directed. There should be no doubt in regard to the salvation of our children. There would be none, if home piety was sufficiently marked. The provisions for the salvation of our children are ample, and parents' power over their children so nearly absolute, that a full measure of piety will not fail to bring them to Christ. They are the architects of the basis of character, they bend the twig, they take precedent of every other influence, and have the Spirit to aid their efforts. If their children are lost, it must be that they have not shown piety at home as they should have done.

MORNING STAR.

CHILDREN—THE LESSONS WHICH THEY TEACH.

Poor children! they bring and teach us human beings more good than they get in return. How often does the infant, with its soft cheek and helpless hand awaken a mother from worldliness and egotism to a whole world of new and higher feeling! How often does the mother repay this, by doing her best to wipe off, even before the time the dew and fresh simplicity of childhood, and make her daughter too soon a woman of the world, as *she* has been!

The hardened heart of the worldly man is unlocked by the guileless tones and simple caresses of his son; but he repays it in time, by imparting to his boy all the crooked tricks, and hard ways, and callous maxims which have undone himself.

Go to the jail, to the penitentiary, and find there the wretch most sullen, brutal, and hardened—then look at your infant son. Such as he is to you, such to some mother was this man. That hard hand was soft and delicate—that rough voice was tender and lisping—fond eyes followed him as he played—and he was rocked and cradled as something holy. There was a time when his heart, soft and unworn, might have opened to questionings of God and Jesus, and been sealed with the seal of heaven. But harsh hands seized it, fierce goblin lineaments were impressed upon it, and all is over with him forever!

So of the tender, weeping child, is made the callous, heartless man—of the all-believing child, the sneering skeptic—of the beautiful and modest, the shameless and abandoned; and this is what the world does for the little one.

There was a time when the *Divine One* stood on the earth, and little children sought to draw near to him. But harsh human beings stood between him and them, forbidding their approach. Ah! has it not been always so? Do not even we, with our hard and unsubdued feelings—our worldly and unscriptural habits and maxims—stand like a dark screen between our little child and its Saviour and keep, even from the choice buds of our hearts, the sweet radiance which might unfold it for paradise? "Suffer little children to come unto me, and forbid them not," is still the voice of the Son of God; but the cold world still closes around and forbids. When of old, the disciples would question their Lord of the higher mysteries of his kingdom, he took a little child and set him in the midst, as a sign of him who should be greatest in heaven. That gentle teacher still remains to us. By every hearth and fireside, Jesus still sets the little child in the midst of us.

Wouldst thou know, O parent, what is that faith which unlocks heaven?—Go not to wrangling polemics, but draw to thy bosom thy little one, and read in that clear, trusting eye, the lessons of eternal life. Be only to thy God as thy child is to thee, and all is done.—Blessed shalt thou be, indeed—"a little child shall lead thee."

REFLECTIONS, SELECTED FOR THE VISITOR.

By a correspondent.

What a wonderful depth of meaning is in the words of the apostle Paul, "Whether ye eat or drink, or whatsoever ye do, do ye all to the glory of God."—Every act of our lives, however minute or trivial, we are to perform as if Christ had said to us, "My son, or my daughter, do this for my sake."

To wander from a subject, and to take an enlarged view of it, are quite distinct. No two things are more different, than a rambling and a comprehensive mind.

The Bible is a spiritual paradise, and the Book of Psalms is the tree of life in the midst.

The dangers of knowledge are not to be compared to those of ignorance. Man is more likely to miss his way in darkness, than in twilight; in twilight than in full sun.

J. K.

YOUTH'S DEPARTMENT.

Hand work and head work..

Young men—young farmers, mechanics, clerks, are apt to say they

have no time for reading, no time for studying. No time! Find it then; hunt it up. There *is* time somewhere. You may be sure there *is* time for vigorous self-improvement. And where there is a will, there certainly is a way to get it. Elihu Burritt found time. Here is an extract from his journal when he was twenty-five years old:

Monday, June 18. Headache; forty pages of Cuvier's Theory of the Earth, sixty-four pages French, *eleven hours forging.*

Tuesday. Sixty-five lines Hebrew, thirty pages French, ten pages Cuvier, eight lines Syriac, ten Danish, ten Bohemian, three Polish, fifteen names of stars, *ten hours forging.*

Wednesday. Twenty-five lines of Hebrew, fifty pages of astronomy, *eleven hours forging.*

Thursday. Fifty-five lines Hebrew, eight Syriac, *eleven hours forging.*

Friday. Unwell; twelve hours forging.

Saturday. Unwell; fifty pages Natural Philosophy, *ten hours forging.*

Sunday. Lesson for Bible-class.

Elihu Burritt was a blacksmith, and he has earned the title, "Learned Blacksmith." He was born in New Britain, in Connecticut, in 1811. We thank him for showing us what can be done; how hand work and head work can and ought to go together. If he found time for the study of a dozen different languages, besides a large amount of general reading, every young person has time for a systematic course of reading, and perhaps of study. Ask a friend to direct you in such a course, and begin it now. The most valuable furnishing store in the world is a well-furnished mind.

CHILD'S PAPER.

MARY AND HER MOTHER.

"Mother, why do you read the Bible so much?" said little Mary; "haven't you read it all through?"

"Yes, my dear, a great many times," said her mother.

"Well, then, you must know all there is in it by this time: and yet you read it every day."

"Do you remember, last summer, Mary, when you were away at Miss Brookes' school?"

"Yes, mother."

"You told me then that when you got a letter from home, you used to read it over and over till it was almost worn out."

"And so I did, mother."

"Well, what made you read that letter so often? you knew all that there was in it."

"Because it seemed a pleasure, and made me think about home, and you, and father."

"So, my dear, I read over some parts of the Bible that I have read hundreds of times before, for the same reason, that it reminds me of my home, of my heavenly Father, and my Saviour, and of what he wishes me to do; and therefore I love to read it."

"Is heaven my home, too, mother?" said little Mary; "shall you take me with you when you go?"

"I cannot tell you, my dear; I cannot give you leave to go to heaven, but I know who can."

"Ah, you mean Jesus Christ, mother?"

"Yes, my dear, you must ask him; and you must read and learn to understand this Book, which is like a letter from him to us, to tell us all about himself and about heaven. When you can, I hope you will love to read the Bible as much as I do." BIB. SOC. RECORD.

MISCELLANEOUS.

Receipt for Happiness.

It is simply when you rise in the morning, to resolve to make the day a happy one to a fellow creature. It is easily done—a left off garment to the man who needs it, a kind word to the sorrowful, an encouraging word to the strange; trifles in themselves as light as air, will do it, at least, for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old: and, if you are old, rest assured it will send you gently and happily down the stream of human time to eternity. By the most simple arithmetical sum, look at the result. You send one person—only one—happily through the day: that is three hundred and sixty five in the course of the year: and suppose you live forty years only, after you commence, you have made fourteen thousand six hundred human beings happy, at all events for a time, and this is supposing no relation or friend partakes of the feeling and extends the good. Now worthy reader, is not this simple? It is too short for a sermon, too homely for ethics, and too easily accomplished for you to say, "I would if I could."

The open countenance.

Give us the open frank vividly marked countenance, which bespeaks a cheerful, ingenious, and manly soul within, that despises selfishness, ingratitude and meanness; a soul that loves its kind, and sympathizes with their joys and sorrows; a soul ever assiduous for the extension of human attainments: a soul full of lofty genius, and a noble moral energy, ready for every good word and work. In fine a cheerful and enterprising spirit, solicitous to advance mankind in all that ennobles human character, and fits man for peace on earth, and joy in heaven. We like this index to the soul.

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LETTER FROM IOWA.

(This letter was for the greater part inserted in last No. page 77, but the conclusion was overlooked by the Compositor, being on a separate paper, together with some other matter. Here we give the conclusion of the same.)

May God bless them for their kindness, and for the attention they gave for the word preached. Some have been brought to confess that they believe that the ways of the brethren in their worship, are in accordance with the word of God. My desire is, that they may put their faith into practice.

Now I would like very much if any brethren come to the west, that they would call and see our country, as we would be glad to have them to settle among us, if they come in the fear of the Lord. The people here are intelligent and enterprising, and their moral and social habits are very good. Our land rates about as follows: Raw prairie, from 6 to 8 dollars; timber land from 12 to 15; improved land from 15 to 25. Timber is plenty, if properly divided. There is an abundance of stone, and plenty of coal. Any persons desiring further information can write to me or to br. Bacon, and we will give them all the information we can. My address is, Red Rock, br. Bacon's is Pleasantville, both in Marion County, Iowa.

Now, dear brethren, pray for us, that we in our weakness may be the instruments, in the hands of God, of doing some good in his blessed cause. And may God bless you in your labors.

Yours in brotherly love,

Jonathan B. Sroon.

EXTRACTS.

Religious Controversy. Preachers entangled in angry controversy, instead of agreeing to build the temple of God, think themselves obliged to pull down the scaffolds on which their brethren work. Shepherds, who should join their forces to oppose the common enemy, militate against their fellow-shepherds. After the example of their leaders, the sheep learn to butt; and wounds and lameness are the consequences of a general debate.—*Fletcher.*

The Divine Image. The best wish we can frame, and the very perfection of felicity, is a resemblance to God.—*Philo.*

OUR ANNUAL MEETING.

We give the following form of a circular to be addressed to R. R. Companies. And we wish the brethren throughout the country to see that the request is presented. In this way the labor and expense will be divided; and these are considerable. It is necessary to send a circular to each company. The postage on this must be prepaid; and then the postage should be sent to pre-pay the answer. As the brethren in general are concerned in this, we hope they will feel like assisting in bringing the matter before the proper authorities. Let the brethren who reside nearest the office of the company attend to the subject. If then the answers are forwarded to us, we will publish them. The business should be attended to without delay.

March 1857.

To the President or Superintendent
of Rail Road company

Sir,

As it has become somewhat common for Rail Road companies to carry persons going to religious conventions at a reduced fare, we have been requested to ask of you to grant such a favor to persons who may attend the Annual meeting of the German Baptist Denomination, to be held in Washington county, Maryland, in next June. Several R. R. Companies have already granted the favor, and we hope you will do the same. Please answer at your earliest convenience.

Respectfully Yours.

REMITTANCE.

As we concluded remittances sent in registered letters were no more safe than in letters not registered, we formerly requested those sending money not to register their letters. There have, however, been such regulations made in the Post Office department, as make it preferable to have letters containing money, now registered. We, therefore, request those sending remittances, to have their letters registered.

OBITUARY.

Died in the Church-district on Lickcreek, Owen co. Indiana on February 9, 1857. brother BENJAMIN LONG, a faithful teacher in the church, and greatly respected by all who knew him, aged 34 years & 11 months. He left behind a widow and 2 children to mourn their loss. Funeral-text 2 Tim. 4: 6—8, on which br'n. Jac. Sommers & Dan. Summer preached to a great concource of friends & neighbors.

Died in the same district on February 12. ABRAHAM HENSEL, infant son of brother Ananias Hensel, aged 2 years & 24 days.

Died in Green tree church district, Montgomery co. Penn'a. on February 10, almost suddenly Sister MARGARET SOWER, aged 60 years & 2 days. Sister Sower was the widow of br. Samuel Sower, a descendant we believe of old br. Christopher Sower. She has left a number of children, but they are all grown up.

Died in Mohegan church district, Ohio on December 24th last br. CHRISTIAN RITTENHOUSE, son of br. Christian Rittenhouse, aged 20 years, with typhoid fever.

Died in the same district on January 3d last JOHN RITTENHOUSE, son of br. Jesse Rittenhouse, also with typhoid fever; aged 21 years, 5 months & 3 days.

Died in the same district on February 15th last, from the effect of accidentally being scalded with hot water, after suffering pain for 24 hours, AARON PROBANT, infant son of br. Tobias & sister Anna Probant, aged 1 year, 4 months & 15 days.

Fell asleep in the kingdom of Wurtemburg, Germany, on the 15th of January last REGINA HENRIETTA KURTZ, widow of George Jacob Kurtz, who died some 11 years ago, and the mother of the senior editor, at the advanced age of 85 years, 5 months & 15 days. Peace be with her ashes, and may God in mercy reward her for her faithfulness in bringing up her children in the nurture and admonition of the Lord, never ceasing to pray for them, after she had learned to pray for herself.

DIED in Clovercreek church, Blair co. Pa. February 27, Sister HANNAH WINELAND, aged 81 years and 4 months. Funeral-text: 2 Timothy 2: 11—15.

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THE GOSPEL VISITOR.

VOL. VII. May 1857. NO. 5.

THE SPREAD OF THE GOSPEL.
No. 1.

Considerations showing that Christians should labor for the conversion of sinners.

Great was the confidence Christ reposed in his disciples, and great were the responsibilities imposed upon them, as his language implies, when in his prayer he says, "as thou hast sent me into the world, even so also have I sent them into the world." John 17: 18. This language implies that the Savior associates his disciples with himself in performing the great work for which he came into the world. It is true it is only in some respects that his church could render him aid in the great work of saving souls. "Who his *own self bare our sins in his own body* on the tree." 1 Pet. 2: 24. But such is the character of human redemption, that although there are parts of that work which man could not perform, there are parts which he can. Since it has "pleased God by the foolishness of preaching to save them that believe," and since men are sent to preach the gospel, they have a part to perform in the great work of salvation. The Savior is committing a part of his work to his church, no doubt, did it in consideration of the circumstance that it would partake of his nature; and if it was to partake of his nature, he might safely commit to it a share of his work It was from this consideration alone, we can suppose that he would commit such an important trust to his disciples, without fear of having that trust betrayed. And the experience of every genuine Christian, shows the wisdom of Christ's proceedings; for there is in every regenerated soul, an ardent desire to have sinners converted to God. And in the absence of such a desire, we see proof conclusive, that the mind of Christ is not there.

We have seen in the language we have quoted from the Savior's prayer, that he has sent his disciples into the world. Now the particular object for which they are sent, is stated in his last great commission to them: „Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20. Here, then, is a solemn duty enjoined upon the church of Christ, and a great work set before it. And if the members of the church of Christ would become the "faithful and wise" stewards, whom the Lord will raise to glory, honor, and immortality, they must not, by any means, neglect the work assigned them by the Master. Among the many considerations which urge Christians to persevering efforts for the salvation of souls, the object for which they are sent into the world, the following have a prominent place.

1. *True love to Christ will urge us to spread the saving truth of the gospel that souls may be saved.*

If our love to Christ is sincere, we will take delight in doing whatsoever will be pleasing in his sight. Now the work which the Savior labored to accomplish, was the salvation of sinners by the spread of the truth. This work was his meat and drink. It occupied his

thoughts by day and by night. "And when it was day, he departed, and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, *I must preach the kingdom of God to other cities also; for therefore am I sent.*" Luke 4: 43, 44. And seeing what object most interested the mind of Christ, and what work he was the most anxious to have done, can any who have a proper affection for him, feel no desire to promote that object, or to do that work? It is the nature of love to gratify its object. It anticipates as much as possible the wishes of its object, and waits not to be driven, or even commanded, but hastens to fulfill them. The Savior has joy in those who become his sincere and faithful followers: There is "joy in heaven over one sinner that repenteth." Luke 15: 7: "These things have I spoken unto you, that my joy might remain in you." John 15: 11.

If then the joy of the Savior is promoted by sinners being brought to repentance, every true lover of him will labor to accomplish this object. If we look upon the language of the Savior, "Go ye into all the world, and preach the gospel to every creature," as a command given to the church, as a faithful application and exposition of his words seem to require, then must we labor as God gives us strength and opportunity to do so, to spread the gospel, if we would prove the sincerity of our love, by the following rule: "If ye love me, keep my commandments." John 14: 15.

2. *The Christian profession requires Christians to have the spirit and mind of Christ; and where these exist, they will show themselves by an anxious concern for the salvation of souls, as such a feeling of concern was manifested in Christ.*

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. "Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5. Let us glance at the mind of Christ, and if possible, ascertain its ruling passion. And what was this?—The salvation of souls.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all the kings thy glory." Isa. 62: 1, 2. The speaker here, is, no doubt, the Lord Jesus Christ. He is presented to us in the beginning of the former chapter, as the speaker, in the following words: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." This language he applied to himself in the Synagogue at Nazareth. See Luke 4: 16.

We have said, the speaker using the language we have quoted, is the Messiah. We mean the prophet is expressing the mind of the Messiah. And that mind was poured forth in ardent desires that salvation might go forth. And it was the same strong, and benevolent desire which led him to "suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 46, 47.

The life of Christ is the best commentary on the words of the prophet. We can scarcely conceive the amount of labor

performed by him. In the intensity of his desires to preach his gospel and do good to souls, he disregarded personal ease and comfort. While his days were spent in teaching, many of his nights were spent in prayer. And so incessant were his labors, that he had at times, "no leisure so much as to eat." When hungry and weary himself, he gave spiritual food and rest to sinners.

Often, when he contemplated the lost condition of sinners, were the deepest feelings of his compassion stirred within him; as, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matt. 9: 36. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Matt. 23: 37. And as the desires of his heart poured out in preaching were for the salvation of sinners, his desires expressed in prayer were for the same object. When he prayed for the union of his disciples, it was that the world might be saved; as, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe that thou hast sent me.*" John 17: 21.

And when he was on the cross, he seems to have forgotten his own suffering, and remembered that of sinners, and prayed for them: "Father, forgive them, for they know not what they do." When we contrast the mind of Christians in general, with the mind of Christ, what a difference do we see! In our minds we find desires for earthly wealth and honor, motives of selfishness, and a cold indifference to the salvation of the world. In the mind of Jesus, we find love to sinners; self-sacrificing, active, disinterested, patient love. Can we be his followers, while this difference exists between him and us? We will be ready to conclude without hesitation, that a person whose heart is under the influence of malice, hatred, and revenge, cannot be a true follower of Christ. And why would we conclude thus? The difference between such a heart and the heart of Christ, would be a proper ground upon which to base such a conclusion. Then by a similar course of reasoning, we are forced to the conclusion, that where there is no desire for the spread of the gospel and the conversion of sinners, there are no faithful followers of Christ.

3. *The love we are to have to all men, urges us to give them the Scriptures, and to seek their salvation.*

"Thou shalt love thy neighbor as thyself." This commandment requires us to labor to promote our neighbor's welfare, as well as our own. And in order to know what will be likely to conduce to our neighbor's good, as a general rule, we need only ascertain what promotes our own. Now Christians once found themselves in a lost and ruined state; and the question in some form, and in some language, which their agitated feelings brought up from the very depth of their spirits, was, "What must I do to be saved?" The cause which involved them in ruin, was sin. Now all who are yet in their sins, are in the same state of ruin as we were in; and should they lose their souls, the loss will be as great as that which we should have sustained, had we lost ours. Then as we are to love our neighbor as ourselves, and as *we* desire to escape the wrath which awaits the sinner, and to obtain the rest which remains for the people of God,

and as love prompts the desire to see all whom we love happy, and inclines us to put forth exertions to make them so, we cannot with any degree of consistency profess to love our fellow creatures, and know that they are in danger of being lost for ever, and yet make no efforts to save them.

4. *A proper regard to our own prosperity and enjoyment, forbids that we should be indifferent to the salvation of sinners.*

As there is joy in heaven over one sinner that repenteth, so there is joy on earth among the saints. There are but few occurrences that afford Christians more joy than the conversion of sinners. And this joy is not a carnal gratification arising from the increase of their number. When sincere and evangelical efforts are made to awaken and convert sinners, the Spirit of God in some degree, will usually attend such efforts and make them somewhat successful. And when the power of the Lord accompanies his word, and renders it effectual in awakening and converting sinners, Christians likewise, hungering and thirsting after righteousness, will partake of the quickening power of truth, and experience an increase of divine life.

As a general thing, churches themselves do not enjoy a very high degree of spirituality or prosperity, when there is no spirit of revival among them, or no additions made to them. And when there is a proper union between the different parts of the general brotherhood, a revival in one part will afford joy throughout the community when the pleasing intelligence of such a work of the Lord, is known among the brethren. For if "one member be honored, all the members rejoice with it."

The holiness & happiness of individual members, do not depend altogether upon the spiritual state of the congregations to which they belong; yet, we think it will be generally acknowledged by Christians, that commonly, the religious state of individuals, will be in proportion to that of the congregations to which they are attached. How desirable then it is that the word of the Lord may have free course, and be glorified in the conversion of sinners, that saints and angels may rejoice! And let our prayer be, "O Lord, revive thy work." And let us live for that, for which we pray. We shall hereafter pursue this subject in some of its bearings.

J. Q.

For The Gospel Visitor.

THE TRUE AND FALSE CHURCH.

Christianity at present is in a condition well worthy of the observation of every candid mind, and should be noticed by all who desire the welfare of their own, as well as their fellow-beings immortal soul. The road to heaven is by many represented so diversified, that thousands believe that it is for man to make his own selection, in joining himself to some sectarian creed, and if he continues faithfully attached to that creed, he is sure of gaining heaven and happiness. Consequently, one may obtain a Christian name, and live carnally, or gratify his carnal desires in living after the lust of the flesh, and after the lust of the eye, and after the pride of life, &c. Now as the word of God teaches us that there is but one true Christian church, and one Anti-Christian one, I will in my weakness, try to notice some of the evidences by which an honest hearted man or woman, may distinguish the one from the other, with the subsequent reward of each one respectively.

Evidences of the true Church of Christ.

1. The gospel is preached in the Spirit's power and purity, without mingling the commandments of men or the traditions of elders.

2. The ordinances as exemplified and established by Jesus Christ the great Head of the church, are observed and practised in their proper time and order, without adding thereto, or diminishing therefrom.

3. Humility, meekness, and lowliness of heart, with all other Christian graces, display themselves among the members; also hospitality, charity, self-denial, and fervent prayer.

4. A universal deadness to the world prevails; worldly maxims do not govern; the sinful fashions of the world, as putting on costly apparel, plaiting the hair, and wearing of gold, are prohibited; its members build plain and unadorned meetinghouses, and frequently worship God therein, with full purpose of heart.

5. All ambition, envy, hatred, revenge, self-esteem, strife, bloodshed in war, and whatever tends to ostentation, are discountenanced.

6. Theatrical amusements, gazing at public shows, frequenting taverns and tipling houses, cursing and swearing, dancing and frolicking, cheating and gambling, with all such abominations are strictly abhorred, and not so much as named with approbation.

7. The trafficking in human flesh or souls is abhorred, and slavery with all its concomitant evils in every form is forbidden.

8. The spirit of Christ reigns, and faith is exercised; the conversation, and deportment of life of the members, comport with the word of God.

9. The golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," predominates; persecution, and the frowns of the world are endured with joy and patience.

10. All the disobedient, after several admonitions, are excommunicated and avoided, that the church may be preserved pure from the contaminating influences of the ungodly, according to Christ's direction.

The true church of God cannot hold spiritual communion with those who are destitute of the foregoing evidences. Christ says, "He that is not with me, is against me."

Evidences of the Anti-Christian church.

1. The gospel is preached for self interest, in order to make merchandize of the souls of men. A part of the gospel is withheld, and other parts adulterated by being mixed with the commandments of men, or the traditions of elders; and this is done to please men in their carnal state.

2. Some of the commandments and ordinances of Christ are changed to suit worldly minded men. And others which appear too humiliating for a proud and self-willed person to receive, are rejected, and cried down as nonessentials, especially by the preachers.

3. Pride and arrogance, selfishness and stubbornness, together with a domineering spirit. These are an abomination in the sight of God.

4. The society in which vain and sinful fashions, with all their abominations are tolerated, and its members are found assembled in meeting houses with high and towering steeples, embellished with superfluities outside and inside to the greatest extreme; and in which the members exercise in a mere form of worship, adorned with jewelry, having on veils and artificials, instead of the robe of righteousness.

5. The society in which wholesale murder in war is countenanced, redress sought for grievances, revenge taken by members going to law with one another, in which duelling, fighting, and all the works of the devil are tolerated.

6. The society which permits its members to attend theatres, gaming houses, taverns, balls, the circus, puppet shows, and to consult soothsayers, the spiritual rappers, and the like abominable things without admonishing, excommunicating, and avoiding them.

7. The church in which the selling of human flesh is practiced, and slavery with all its dreadful evils is sanctioned and tolerated.

8. The church in which a deluding spirit reigns, and shows itself by a confidence in formal prayer, and by an exercise in cold and formal worship; and where faith in Christ is professed without works, or any satisfactory evidence, and where there is a worldly conversation, and a covetous grasping for worldly gain in order to accumulate wealth; all in opposition to the word of God.

9. The church in which selfishness, and self interest prevail, and where the disgraceful rule, "every one for himself," is adopted, contrary to Paul's admonition, "Look not every man on his own things, but every man also on the things of others." And where grievances and persecutions cannot be endured without revenge.

10. The church in which the disobedient, and unbelieving, and abominable, and murderers, and drunkards, and whoremongers, and sorcerers, and idolaters, and all liars, are counted as church members, and suffered to come to the so-called Lord's table, to partake of its blessings, and thereby made to believe that they are the adopted sons of God.

Dear reader, I have now presented to you the marks of the two churches, which are in direct opposition to each other. And now it remains for me to say something concerning their respective rewards; and this I will do exclusively in Scriptural language.

In the revelation of St. John the divine, we find the Anti-Christian church described under the figure of a terrible beast and his image, and designated by the appellation of 'MYSTERY, BABYLON THE GREAT.' The judgment and fall of its votaries are announced by an "angel from heaven, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14: 9—11. He likewise speaks of the church of God: "Here are they that keep the commandments of God, and the faith of Jesus." ver. 12. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Ver. 13. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on

them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev 7: 14 17.

O my dear dying friends! Here you can learn the difference which will be seen at the end between them who serve God aright, and those who serve him in their own way. Beware! O beware how you proceed, when you set out for heaven and happiness. Your immortal souls are too precious to be trifled with. Submit yourselves to the meek and lowly Lamb of God, and follow him whithersoever he goeth. Choose the true gospel road, which is the only way to God. Forsake the world, and flee from pride and all sin. Shun all deceit, and serve God faithfully.

Then, and not till then, shall you have peace with your conscience, and what is so important, peace with God and with his Son Jesus Christ, and then you shall find rest for your souls. And when you come to die, you can die in the glorious hope of meeting a reconciled God, and of enjoying the heavenly blessings in the eternal world.

But on the other hand, "it is a fearful thing to fall into the hands of the living God," when we neglect that great salvation. "What shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

A few words to my brethren and sisters. We have made choice of the right way to heaven. We acknowledge Jesus for our only guide, and for our only lawgiver. And I am confident that if we faithfully practice the principles we profess unto the end, we shall receive the crown of life. Therefore I say, "Hold that fast which thou hast, that no man take thy crown." "Contend earnestly for the faith once delivered to the saints."

A few more rolling days and years,
Shall bring a period to our tears,
Soon shall we reach the blissful shore,
Where parting shall be known no more.

EUBULUS.

Communicated for the Visitor.

THE SOUL.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. 16: 26.

In the course of human events it frequently occurs, that serious and important questions are submitted for our consideration, but when compared with the question couched in the words of the text, they sink into insignificance. "For what is a man profited, if he shall gain the whole world, and lose his own soul," is the query proposed by the Son of God. And as he has stated this inquiry, it is well for us to give it our serious attention. In the first place, let us consider the value of the soul; secondly, its power; and thirdly, its loveliness. And close with the words of the text.

FIRST. *The value of the soul.* Let man remember that his soul is his all; he possesses nothing but his soul in reality. It is the man entire. Let the man be what he may, or can be in this world, he is so because of his soul. If he be great, his soul has made him great; if he be honored, loved, and respected, it is because of his noble soul. It is valuable to man, for it is the man itself; it is valuable for life, for it is life itself; without it man

would cease to be a being, and this world would cease to be a world; all its affairs would sink to nothing, and become an empty void. It is valuable in the sight of the Lord, for it is the gift of God, an emanation from himself, and consequently the most valued gift of God. It is the value of the soul which brought the Son of God from heaven to earth, to redeem it from sin, and bring it home to God. It is the value of the soul that caused the Son of God to shed his blood—to die and rise again from the dead, that it might live to all eternity. How valuable is the soul, where its salvation cost the precious blood of Christ!

From what we have said of the value of the soul, unto what shall we compare it, or what is like unto it? Were we to pierce to either pole, what could we find whereunto to compare the soul? Let us suppose a pair of balances in the hands of the Lord Jehovah. Cast the soul in the balance on the one side; then try to weigh the soul; put all the glory and the honor of the kingdoms of this world in the other side, but the soul outweighs it all! Cast all the riches of this globe in the balance, and yet the soul is not weighed? Try again; put in the balance the humanity of the Son of God himself, and still the soul bears it down. Not until the blood of Christ flows in the balance, is the soul weighed. How can sinful man properly estimate the value of the soul?

SECONDLY. *The power of the soul.* The power of the soul is exhibited (in a limited measure) in its ability to think, to will, and to do. It is a living principle from God, and has power to perform the will of God, and to obey his commands; while all the powers of this world, with the combined forces of the prince and power of darkness cannot terrify it. Ungodly men may destroy the body, which is the vehicle in which the soul performs the will of its heavenly Father, but cannot subdue the power of the soul, though the body be in prison, on the rack, or chained to the stake and enveloped in flames. The soul sings songs of triumph to the glory of God, in the face of all the combined powers of earth and hell. The soul has power to come forth in the resurrection. When Gabriel will blow his trumpet, the soul will come forth in a new body, no matter where it had been buried, whether decently in the family burying ground, or sunk beneath the waves of the great deep; or whether the body is left to decay on the sun burnt sands of Arabia, or devoured by the wild beasts of the forests, or their bones (like those who perished on the battle field of Waterloo) be ground into powder and used as dung to enrich the earth, and eventually become food for man; when God calls, the soul will come forth. The graves will open; the waves of the mighty deep will yield to the power of the soul. Suppose it were possible for us to soar away to one of the planets, say Jupiter, and there dig a grave, and bury in it the body once inhabited with a soul, and then roll on that grave another one of the great planets, and when Gabriel will blow his trumpet, and bid that soul come forth, that grave would burst open; and that mighty planet would be rolled back, like chaff before the wind. How can sinful man comprehend the power of the soul.

THIRDLY. *The loveliness of the soul.* While we contemplate and admire the loveliness of the soul while in the body, what will it be when disembodied and its charms no more sullied by sinful flesh. Look in the face of your friend—your fellow-man—and admire the

loveliness of the soul. Why is your husband—your wife—your child, so lovely? It is the soul. What throws charms in that lovely young man—that love and intimacy between brother and sister, that love and friendship between man and man—between woman and woman? It is the soul. While the soul inhabits the body, there is loveliness remaining; the brother and sister are admired; the young man, the young woman is loved; their charms are admired; they are lovely because of the soul. No sooner is the soul separated from the body, then all its loveliness is gone; there are no more charms in the body. The wife is ghastly and unnatural in the eyes of her husband; the wife no longer lies in the bosom of her husband as she used to do; the brother avoids his sister; the sister avoids her brother. The young woman is stripped of all her charms, her most intimate friend is loathe to spend a night alone with her in a dark room. The most affectionate sister would say to her mother, O mother, I cannot stay in sister's room alone to night, she looks so ghastly; her once rosy cheeks are so pale—her eyes are so sunken, her once ruby lips are fallen down, and cover her teeth no more, and O! she is icy cold! Why, dear child, is all this change, you did not formerly shun your dear sister so? Ah mother, the soul, the lovely soul is fled, and sister is only clay. Then all that is lovely, all that is charming in man, is his soul, and when the soul leaves the body, all is gone. Yes, dear reader, your soul is all this, and a thousand times more than we can tell you.

We must close by considering, "What profit would it be to a man if he were to gain the whole world, and lose his own soul." When we contemplate the value, the power, and the loveliness of the soul in all its ramifications, the importance of the text is apparent. Though a man possessed the whole world, and would lose his soul, his all would be lost. All his value, all his power, and all his loveliness, would be lost, lost, forever lost! If we were to see a man embark in an enterprise to obtain a certain desired object, and it were certain that he must lose his natural life in the enterprise, would it not be presumption to embark in such an enterprise which would prove fatal in obtaining the object? How vain, how delusive, then to run into the sinful pleasures of this life, to enjoy for a little season the pleasures by which he will lose his soul. Yes, sinful man, you may enjoy the amusements of this life, you may enjoy the lively tones of the violin, you may enjoy the merry dance, you may enjoy the ill gotten riches and false honors of this world. But what profit to enjoy all these, and lose your own soul? And if in hell, what can you give in exchange for your soul. Do you not believe that the damned, the lost, if he had gained millions of worlds, would give them all to redeem his soul. To-day you hear his voice, harden not your heart. Accept the offered ransom for your soul. Jesus, through the grace of God, has tasted death for you, he was delivered for your offences, and raised again for your justification. Jesus can save your soul, he is able to change your sinful life, and enable you to live the life you live in the flesh, by the faith of the Son of God. And then your soul will be precious in the sight of the Lord. Its value, its power, with all its loveliness will be manifested in the presence of God, and the holy angels, through all eternity.

That you may accept Jesus through faith, repentance, and obedience to his word, and be converted to God, is the ardent wish and prayer of your friend,

D. P. S.

For the Gospel Visitor.

PREACH THE WORD.

As divine revelation is the only means by which God designs to evangelize the world, he saw fit in great mercy to communicate it to man, inasmuch as he was the image of God, But he has defaced that image by sin; God, however, has devised means by which man may be restored to his original purity; and he has adapted these means of salvation to suit the circumstances of all classes of men and women, both white and colored, and he has committed this plan of salvation into the hands of man, and thus made him a co-worker with himself in accomplishing the salvation of the world. And in performing the work committed to us, we are commanded to preach the word of God.

In defining the position of the preacher, we will notice in the first place, what his character should be.

He should be a man full of the Holy Ghost and good works; because preaching God's word is a solemn charge. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." Hence, we are responsible, and we must render an account at the bar of God for our stewardship. And in the next place, the apostle assigns his reason why we should preach the word: "For the time will come, when they will not endure sound doctrine." And this has come, and is commencing within our own camp, and without a great effort on the part of the ministry universally, it will spread like wild fire. It is the duty of the preacher to reprove, and rebuke with all long suffering and doctrine. This some do, and others rise up after them and apologize for what had been said, and feed the fleshly mind with the hope that their case is not so bad as had been represented; while at the same time it is known that they lounge about the tavern where they have no business; and God says come out from among the wicked. And so says every true minister of Jesus Christ. And I take encouragement from the words of the apostle, who says, but watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry. This is the character of a minister of the gospel, sent by God through the church.

And in the next place we will notice the relationship that should universally exist between ministers and the churches. Now comes the duty of the members. Paul says, "Brethren, pray for me, that I may open my mouth boldly;" "that I may speak the word of God boldly as I ought to do." This is not to persecute the minister, or to falsify his meaning, but the reverse. If we love our brother, we will reprove a little in every discourse that we deliver, because it is enjoined upon us by the great God to do so. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 22, 23. And in doing this, we must have love

and faith. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Peter 1: 5—9.

The word of God enjoins on all his followers, faith, hope, and charity, and the greatest of these is charity. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." 1 Cor. 13: 1. Charity is no respecter of persons. "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." James 2: 9. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things." (we understand all things which accord with divine revelation), "charity hopeth all things, endureth all things." 1 Cor. 13: 4—7. These principles must govern the heart of Christians or they shall never see God. "For without holiness no man shall see the Lord." "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25—27.

In conclusion, I have only this to say, "Awake thou that sleepest, and rise from the dead, and Christ shall give thee light." Eph. 5: 14.

H. K. of Md.

For the Gospel Visitor.

COVETOUSNESS.

Covetousness consists in an inordinate desire of a worldly enjoyment; particularly *riches*, for the purpose of gratifying avarice, or sensual desires. It is the opposite of generosity, or that liberality which the word of God inculcates. The Creator has furnished the material world with an immense variety of objects, and has endowed us with sensitive organs through the use of which these objects may be perceived and enjoyed. He has also implanted within us desires and affections, which, in subordination to higher aims, were intended to be directed to the objects of the visible world, and the enjoyments of the good things of this life.—Kind and gentle reader, having made the assertion that I now have, perchance you may be prepared to reason thus: why not satiate those desires and affections? —Dear reader, you may. *But mark well*; only in subordination to higher aims. We may lawfully desire water to quench our thirst, food to nourish and sustain our bodies, clothes to cover us, and comfortable shelter and accommodation to protect us from the frequent inclemency of nature, if such desires be regulated by Scripture and reason, and confined within their proper bounds.—We may lawfully labor by the exertion of our bodily or mental powers, to acquire a more comfortable house or

garden than we now possess, and to enjoy a little more of the external bounties of Providence.. For the Creator has exhibited in his creation around us, an immense variety of beauties and sublimities, to gratify the eye and the imagination, and has furnished the world in which we live with a multiplicity of delicious fruits, flowers, herbs, and roots, to gratify every taste as well as to afford nourishment to our animal system.— He intends that his creatures should participate in the sweets of sensitive enjoyment. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." "I know, says Solomon, "that it is good for a man to rejoice, and to do good in his life. And also that every man should eat and drink; and enjoy the good of all his labor, for it is the gift of God."

To condemn the moderate use of sensitive enjoyments, is repugnant to the dictates both of reason and revelation, and tends to frustrate the beneficent design of Him, whose goodness and "tender mercies are over all his works." It is not therefore in the simple desire of worldly good, that covetousness consists, but in an *inordinate* desire of sensitive objects and enjoyments;—a desire which is inconsistent with the rational nature of man, and with our duty to our Creator and our fellowmen; and thus robbing man of the true glory of his nature, degrading him in some respects, below the level of the brutes, undermining every principle of religion, counteracting human happiness, preventing the reformation of the world, and reducing the soul to the level of a groveling idolater, who "worships and serves the creature more than the Creator, who is blessed forever."

Were all professing Christians at the present day, animated with such principles and affections as distinguished the primitive saints and martyrs, there would be little need to write an essay on the evils of covetousness, or to enforce the duty of a noble and disinterested liberality on the members of the visible church. But alas! the gold has become dim, and the most fine gold has changed. The great majority of those called Christians, can scarcely be distinguished in their dispositions and conduct, from civilized Pagans, and the professed men of the world, "whose God is their belly," who glory in their wealth, and "who mind earthly things."

Are you willing to sell your possessions and goods, and part to every one as he hath need? This generous principle distinguished the primitive Christians, and continued to distinguish the followers of Jesus," in a greater or less degree during the first two centuries of the Christian era. For the sake of Him who had redeemed them with his blood, and brought them from darkness to his marvelous light they cheerfully parted with houses and lands, brothers and sisters, and subjected themselves to the severest persecutions, that they might obtain "a better resurrection," and an "incorruptible inheritance."

But mark the difference at the present day among too many professed Christians. Ask them to contribute a portion of this world's good, with which the Lord has so abundantly blessed them; to some kind and benevolent purpose; they will treat you with contempt, by saying, Go thy way for this time (and for the next time also,) when I can better afford it, I will try to meet thy request; forgetting that they are only stewards of what they possess, and before another morning's sun may illuminate the eastern horizon, their souls may be required of

them, having disregarded the divine maxim, "that it is more blessed to give than to receive."

I say be cautious! take warning how you use this world's goods; "for in hell the rich man lifted up his eyes and begged for a drop of water to cool his parched tongue." So therefore, be vigilant and active; serve God with all thy might, soul, strength and body, and the world with moderation and prudence, ever remembering to place your affections, not on things terrestrial, but on things celestial; 'seeking first the kingdom of God and his righteousness.' What! give ourselves up to sloth, idleness, and inactivity so far as worldly matters are concerned? Not at all, my dear readers. Diligence and activity in business is the duty of every man. And he who in this way "provides not for his household, hath denied the faith, and is worse than an infidel."

But mark the keenness and unwearied exertion so frequently displayed in the accumulation of wealth. When we look around us on the world, and even on the conduct of many Christians, one would almost be ready to conclude, that the acquisition of riches and honors, is the great object of pursuit, and the ultimate end of human existence. For men will make sacrifices, and expose themselves to inconveniences, privations, and dangers to acquire money, which they would refuse to do, in order to supply the wants of a poor and afflicted family, or to promote the best interest of an immortal soul, even when there is no necessity for accumulating wealth in order to promote family comfort. Thus manifesting a want of contentment under the present allotments of Providence, and a distrust of Him who has said, "Thy bread shall be given thee, and thy water shall be sure," and "I will never leave thee nor forsake thee."

How few are there even among evangelical Christians, whose language and conduct declare,—"We are perfectly contented with the arrangements of the Almighty, and with that portion of earthly good, which he has bestowed upon us, and we confidently trust that in the use of all proper means, he will cause goodness and mercy to follow us all the days of our lives: for all his allotments are determined by Infinite wisdom and rectitude.

Covetousness appears in its most abject and degrading form in the practice of hoarding money and acquiring houses and lands for the mere purpose of accumulation, when there is no intention of enjoying such wealth, or bringing it forward for the good of society. This lamentable evil is too visible in the conduct of too many professing Christians of the present age to be any longer doubted. From my own observation I can, without prejudice, say, that there are some professing Christians in my own vicinity, upon whom God has lavished with no sparing hand of this world's goods, who seemingly are little concerned about any thing else. In proof of this fact, their own actions speak louder than words.

"We are to be a light to the world," "a city set upon a hill."—But in my estimation, Christians are a very dim one, indeed, whose minds are so much absorbed with the world and the things therein, that upon the Lord's day they find it necessary, almost indispensable, to take a journey around their farms, or whatever they may possess, and take a minute survey of the same, before going to church, instead of reading and meditating upon the word of God to prepare their minds for a reception of

the same. But what is most remarkable, is to see them so little interested in the working out of their own immortal soul's salvation, as to fall into a slumber during divine services. But ever and anon, ready and on the alert to add another one of the "almighty dollars" to the already accumulated ones, the Sabbath not excepted.

Oh consider well! "thou canst not serve God and mammon."—Let me tell thee; that the Lord thy God has created thee, for a higher and nobler purpose than to hoard up this world's good, and be forever ruined. Yes gentle reader, he has created thee with mental faculties, with which, if properly directed, you will be able to contemplate the most remarkable events which have happened in every period of the world since time began;—pry into the invisible regions of creation; determine the course of the celestial orbs; measure the distances and magnitude of the planets, and in short you can penetrate beyond all that is visible to common eyes, to those regions of space where worlds unnumbered shine, and mighty worlds are running their solemn rounds. How unreasonable then is it for a being who possesses such sublime faculties, to have his soul absorbed in raking together a few paltry pounds, which he either applies to no useful object, or employs merely for purposes of pride and show.

J. A.

Communicated in a slip.

SKETCHES OF JERUSALEM.

—Past and present state of Palestine—Prophecies—Restoration of the Jews—History of the country since the death of Christ—Conquest of Jerusalem by the Arabs.

"Our holy and beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste."—ISAIAH.

Hecteus, a Greek historian, who flourished 549 years B. C. speaks of the great fertility of the land belonging to the Jews; and Polybius, B. C., 170, states that the eastern part of the country, about Tyre, furnished abundant supplies to the army of Antiochus. Diodorus describes the inhabitants, fifty years B. C. as generally living upon flesh and milk; he speaks also of the pepper which was produced upon the trees, and of the abundance of honey which, according to a later historian, the country people used as a beverage, mixing it with water. Pliny also celebrates the palm trees, and the oil and balsam; and other writers enthusiastically speak of the land as "the fortunate country," "the country abounding in pasture."

They describe the two Galilees as covered with all sorts of trees, and the soil as everywhere so rich and fertile, that the most lazy were encouraged to cultivate it from its fruitfulness. Samaria is celebrated for its kind and genial soil, its sweet waters, its abundance of trees, fruit and cattle, and also for the delicious milk it produced, in consequence of the quantity of grass. Gennesareth, too, is spoken of as a delightful region, in which all kinds of trees flourished, the nut, the palm, the fig, the olive, and the vine; and the valley of the Jordan has been widely celebrated as "a garden environed with hills," "a celestial region," delightful for its trees, fruits, and odoriferous balsam.

At a subsequent period, A. D. 313, when the country had much declined from its flourishing state under the Jews, it is still celebrated by Eusebius for its oil, corn, wine, vegetables of all kinds, honey, palms, fruit trees, cattle and beasts of burthen; and later still, towards the close of the fourth century, Hieronymus, a native of Palestine, observes, "That the celebrated land of Judea excels all lands in fertility, no one can doubt, who hath marked well the country from Rhinocorura to Mount Taurus and the river Euphrates, the power of the cities, and the pleasantness of the climate."

A faithful description of the state and appearance of the land at this day will present a picture exactly the reverse of that sketched above. There are now no chariots of iron nor of wood, nor carriages of any description, not even carts upon wheels throughout the country. There is no such thing either as a carriage road, or any made road at all. In the mountains and rocky districts, the marks of horses hoofs worn into the surface of the hard stone point out to the traveler the direction of his route; and in the plains, the devious tracks and bridle-paths, except where the vegetation is strong and vigorous, are entirely obliterated after high winds and

heavy rains, and the course of the traveler is then entirely directed by some bold mountain or well known eminence.

Instead of the country covered with all sorts of trees, and the genial soil refreshed with sweet waters, and clothed with an abundance of grass, the eye now wanders either across wide and cheerless plains, parched and dusty, and unrefreshed by one single solitary tree, or across rugged and desolate districts of naked rock and loose shingle, where neither a drop of water nor a blade of grass is found to relieve the monotony and nakedness of the surrounding desolation. The footsteps of the traveler are ever and anon conducted across wide and fertile plains, covered with a fine black mould; but except in the immediate neighborhood of a few solitary hamlets, perched by the side of a scanty rivulet, at wide distances from each other, the whole surface of the soil is left neglected and totally uncultivated. During six months in the year it is covered with thistles and rank herbs; the earth is parched and cracked into wide fissures, and not a single drop of water can often be found for half a day's journey, and yet the land was once described as "a land of brooks and water, of fountains and depths, that spring out of valleys and hills."

In the winter season, when the rains fall and moisten the dry seeds which have been scattered in the dust by the ripened vegetation of the preceding summer, these wide plains begin to assume some appearance of freshness and of green; but ere the young and vigorous vegetation of the new year has well made way through the dead and rotting stalks of the preceding season, it is in its turn brought to maturity, and soon after killed and dried up by the burning rays of the summer sun. A stream of water in this thirsty country is an almost invaluable treasure, and wherever a brook refreshes the soil, there a small hamlet is found to be perched, and the water is exhausted in irrigating the adjacent land, and supporting the few radishes, turnips and other roots, which, with unleavened bread, or roasted Indian corn, constitute the food of the inhabitants.

The milk of the goat or dromedary, is the only milk now procurable, and the eye searches in vain for the rich pastures, and the abundance of cattle described by the old writers. The ground in the neighborhood of the villages and towns, with one or two solitary exceptions, is cultivated only for a mere subsistence: there is no valuable produce growing on the soil, and no accumulation of wealth and capital upon the surface of the country. The vineyards are all wasted and destroyed, except here and there a vineyard belonging to the convents, and wine is no where to be met with, except in the houses of some of the Christians, or in the cellars of the monks. The delightful groves of all sorts of trees, so lavishly praised in times past, no longer extend their shade over the bald and naked country: and excepting the fruit trees in the gardens of the villages, and the few olives, which at Samaria and in some other places afford an agreeable relief to the eye, the whole landscape is entirely treeless.

When we hear of the "store cities" of times past, of the "cities great and fenced up to heaven," and of the strong and populous towns with glittering towers, "turibus in cœlum nitentibus," we can scarcely believe that this thinly-peopled, poor, and solitary country can be the one so celebrated by ancient writers. Excepting the icy regions of the north, the wild deserts of Syria, and the vast stony and sandy plains of Africa and Arabia, there can scarcely be a more solitary, deserted, and poverty-stricken country in the old world, than Palestine as it now exists. From Damascus to Gaza, a journey of a fortnight, Jerusalem, Naplous, and Jaffa, can alone be said to maintain the rank of towns. Nazareth, Tiberias, and D'jenneen are no more than large villages of mud houses; and Tyre and Sidon, are the sea ports, and destitute of wealth and commerce, can not be placed in the same rank with the most miserable fishing town in the island of Great Britain.

The country being unenclosed and unappropriated, the right of ownership exists in the sheikh or chief of the nearest village, as a sort of lord of the manor, who exacts a tribute, when he is strong enough to do so, from the Bedouin Arabs and Wandering tribes of Turcomans, who, during their migratory excursions, feed their dromedaries and goats upon the rank herbs. In all the villages and scattered hamlets which here and there diversify the monotonous surface of the treeless solitude, the houses are alike destitute of furniture, or even the commonest domestic utensils. The people are clothed in tattered garments, and the sickly children, with pale and bloated countenances, in many places, present a sad aspect of want and misery.

[To be continued.]

For The Visitor.

IMMORTALITY OF THE SOUL.

I am fully persuaded that one of the best springs of generous and worthy actions, is the having generous and worthy thoughts of mankind. Whoever has a mean opinion of the dignity of

man, will act in no higher rank than he has allotted to him in his own estimation. If we consider ourselves as circumscribed by the uncertain term of a few years, our designs will be contracted into the same narrow span, that we imagine is bound to our existence. But what is that living principle within us, that thinks and acts? Is it not the mind? And what is the mind, but the soul? The spirit of God! which he has implanted in this clay tenement to display His future glory: for certainly if we believe the sacred Word, that He created us for His glory, we cannot for a moment, suppose that these frail bodies which will soon crumble to dust will in all respects answer this end; viz. the glory of God. This then calls for the never dying soul; or, in other words, the immortality of the soul. Then it must live for ever and for ever more. It cannot die, for it is a part of God. We then are creatures designed for two different states of being, or rather for two different lives. Our first life is short and transient; our second permanent and lasting. The question we are all concerned in is this; In which of these lives is it our interest to make ourselves happy? Or in other words, whether we should endeavour to secure to ourselves the pleasures and gratifications of a life which is uncertain and precarious, and at its utmost length of a very inconsiderable duration, or to secure to ourselves the pleasures of a life which is fixed and settled, and which will never end? All of us, upon the first hearing of this question, know very well which side of it we ought to close with. But however right we are in theory, it is plain that many, ah! very many, in practice, adhere to the wrong side of the question; and make provision for this life as though it were never to have an end, and for the other as though it never were to have a beginning.

Although the natural tendency of the mind of man to believe in the immortality of the soul, and a future state of existence, is not an unanswerable argument that he is a being designed for it, I consider it as more than an intimation of the soul's immortality. In connection with this, we have capacities to lodge a much greater variety of knowledge than we shall ever be master of, and an unsatisfied curiosity to tread the secret paths of Nature and Providence: but from the little spot to which we are chained, we can frame but wandering guesses concerning the innumerable worlds of light that encompass us, which though in themselves of a prodigious bigness, do but just glimmer in the remote parts of the heavens; and when with a great deal of time and pains we have labored a little way up the steep ascent of truth, and behold with pity the groveling multitudes beneath, in a moment our feet slide and we tumble into the grave.

Thinking on these things, who is not ready to believe, in justice to the Creator of the world, that there is another state where we shall be better situated for contemplation, and praise to our God for the wonders He hath wrought. I think the conclusion that every reflecting mind must come to, is, that the ultimate end of man is the enjoyment of God; beyond which we cannot form a wish. It becomes us, therefore, to make the best use of our time and talents, which so long as they continue the instruments of passion will serve only to make us more miserable, in the proportion as we are more excellent than other beings.

There is no circumstance that we should contemplate with more joy than the soul's immortality. We can easily overlook present sorrow, when we reflect that it is in our power to be eternally

happy after a few short years at most. For says one, "It hath not entered into the heart of man to conceive the things which God hath prepared for those that love him." In order to raise our imagination still higher, the sacred writer says: "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; & God shall wipe away all tears from their eyes. And there shall be no night there. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away, and behold all things are new. (Then shall the soul be clothed anew, for it is immortal.) And they need no candle, neither light of the sun: for the Lord God giveth them light, and shall make them to drink of the rivers of his pleasure: and they shall reign for ever and for ever. They shall receive a crown of glory that fadeth not away." These are cheering reflections, and I have wondered that some can be found so dull as to prefer the thought of annihilation, before the immortality of the soul: or so blind, as not to see that there is a God, and if there be, that this scheme of things flows from His attributes, and evidently corresponds with the other parts of His creation.

Since then we must admit the immortality of the soul, and since it is destined to live in another state of existence, let us prepare for that state. For, let a man's innocence be what it may, let his virtues rise to the highest pitch of perfection attainable in this life, there will be still in him so many secret sins, so many human frailties, so many unguarded words and thoughts, and, in short, so many defects in his best actions, that, without the advantage of such an expiation and atonement, as Christianity has revealed to us, it is impossible that he can be cleared before his Sovereign Judge, or that he can be able to stand in his sight. The Christian religion suggests to us the only means whereby our guilt may be taken away and our imperfect obedience accepted. None are excluded. "Whosoever will let him come and take the waters of life freely." Then the soul when washed and made white in the blood of the Lamb, shall come forth clothed upon anew, in the morning of the resurrection: and we shall be made kings and priests unto God, to live for ever and for ever-more. O happy thought! When shall we drop this cumberous clay, and the immortal, the vital part be free, and soar aloft to her native abode?

No limit then the soul shall know.
Its flight shall be all space:
Then freed from earth born care, and woe,
'T will rest in God's embrace.

C. A. H.

Doylestown.

For the Visitor.

A COMMUNITY OF GOODS.

Dear Editors:

I noticed in the January No. of 1857, in the Gospel Visitor, a communication from a brother, inquiring whether it would not be better for the brethren to join their interests, and locate themselves together in some suitable place. He also states his views in regard to the advantages that would result from such a course being pursued; but asks for further light on the subject, &c..

I will therefore endeavour to give my views on the subject, as briefly as possible. Then in the first place I will state, that I consider the accomplishment of

such an object practically impossible. And I will endeavor to illustrate the impossibility.

First, in what degree of latitude would we locate so that the climate would suit all? We well know that some are inclined to live in a warm climate, others in a cold climate, and some in a moderate climate. And so the brother's plan would seem almost impracticable, just on account of the climate. But there are other objections more weighty than the climate.

In the second place, what an amount of land would be required in order to secure homes and maintenance for all the members and their children in the United States, for the present time, and for one hundred years to come? It is very plain and evident that if we did locate, we would expect our location to be perpetual, and consequently would have to make immediate provision for succeeding generations. Well, the amount of land required, would depend altogether on the number of persons. I have estimated that number at 40,000, including the children. Perhaps I am far from being correct, yet I do not think that I have estimated the number too high. Well, the ratio of increase under favorable circumstances, is that any number of persons will in twenty years, double itself. Consequently, 40,000 persons would in twenty years amount to 80,000, and in 20 years more from then to 160,000 persons. And in the short time of one hundred years would amount to nearly two millions and a half, a number which exceeds the population of Ohio. Consequently, in order to secure homes and maintenance for ourselves and for our children for the present time, and for one hundred years to come, we would be obliged to purchase at least 50,000 square miles of land. This whole purchase would have to be made immediately, if we intended our locality to be one. 50,000 square miles would make about 32,000,000 of acres. This at $1,25 per acre, would cost 40,000,000 of dollars, a sum, which I fear the whole brotherhood would not be able to command, after deducting expense for necessaries for their own immediate use.

And further, it could not be expected, that our ministers would be obliged only to labor within the bounds of the brotherhood. No; the divine command is, 'Go ye into all the world and teach all nations.' Consequently, they, in order to discharge their duty, would still have to travel through all parts of the country and preach the Gospel; and through their labor they might I think make at least 500 converts in a year, outside the bounds of the brotherhood. Then to accomplish the brethren's plan, these would also have to be united into one and the same locality, together with their children. Consequently an annual increase of 500 from the outside, together with the increase of those already there, would in much less than hundred years take up all the land above mentioned, so we would be obliged to seek some other locality for homes. And the inevitable result in course of time would be, just what it is now, there would be brethren and sisters in nearly every part of the United States.

The writer further says, that in such a union, he would anticipate a mitigation of many trials. Well, suppose such a union would lessen our trials, would that be a proof that we were advancing in the divine life? No; when we have the least trials; we are very often the least upon our guard. Paul in his epistle to the Romans 5th chap. says, that tribulation worketh patience; & patience, experience;

and experience, hope. If we did not meet with trials and tribulations, we would not know what we could endure, neither would we know the full value of a happy eternity. But it is through trials that we are purified, and made fit subjects for the kingdom in heaven.—When we are severely tried with afflictions, it is then we get tired with the world and things about us, and desire a more pleasant home, where peace and joy forever reign.

Further, it is not the Christian's duty where an evil exists, to run away from it, but we ought to go right where the evil is, and give the better example and let our light shine. How could we let our light shine in the world, if we were all to locate together and exclude all others therefrom. We ought to be the light of the world, and the salt of the earth. And consequently, we ought to be where our light could be seen, and our works appreciated. We find in the Scripture, that the ancient Christians lived together, and had all things in common; but it pleased God to send persecutions, and they were scattered abroad, and this no doubt helped in a very great measure to spread the Gospel. And further, the Gospel of Christ is not of a secular nature. No; but its claims are universal. It should be the desire of every Christian man and woman, that the whole world might become converted and obey their Creator God, through Jesus Christ. Then why try to hide ourselves in one corner of the world?—

Respected editors, the above production became rather lengthy. But if you deem it worth an insertion in the Visitor, you may do so when convenient.

J. S. M.

REMARKS.

We did not understand br. Hill as br. J. S. M. seems to have done. We did not understand him to advocate the propriety of the whole brotherhood forming one community. We presume he meant, that it might be advantageous for brethren to settle together, and form different settlements in different localities.

Such settlements might afford the brethren and their children many advantages for mental and moral improvement if properly managed. But there are many dangers, difficulties and trials attending the union of interests, and we have not much confidence in them resulting in much good. We however think that it would be well for brethren, when they can do so, to settle together, although they keep their interests separate.

For the Gospel Visitor.

The Question of Divorcement.

That important question concerning divorcement, which was before the yearly meeting last year, and which was laid over until our next annual meeting, I find was discussed by Zenas in the November No. of the Visitor, and by Eubulus in the February No. I believe both brethren are honest in their views, but both cannot be right. Br. Z. contends that divorcement is right, in the case of fornication, by the Lord's permission. Brother E. thinks not, because the Lord appeals to the first institution of marriage. I will try in my weakness, and in the fear of the Lord, to make some remarks on the subject. When God instituted marriage, there was no sin in the world; and if sin had never entered there would have been no need of divorcement. But since sin entered, the devil uses every stratagem he can devise, to destroy the peace and happiness of man. And the practice of fornication, answers his pur-

pose very well, as when such a thing happens in a family, there is scarcely any more peace.

Now I think it was for this, and some other causes, that Moses gave the permission. But after the time of Moses, the children of Israel took the advantage of that permission, and put away their wives for every little crime, which was very wrong; and the Lord reprimanded them for that wrong, and gave them no privilege to put away their wives except for fornication. Now there is something very important in the word, *except*. Br. E. seems to object to the divorcement on this ground, that if the innocent party marry, the guilty one will still hold the birthright. But I think differently; the one that has committed the crime, like Esau, has forfeited the birthright by not acting up to the promise which was made in the marriage contract. Br. E. also contends that the Lord done away certain of the Mosaic laws, while there were no alterations made in the permanent ones. It is certain that the Lord made alterations in many laws, in his sermon on the mount, and on other occasions, which were in force before.

It is my candid opinion that if such a thing as fornication happens among Christian professors, it would be good if the parties never marry again.

But the principal object I have in view in writing, is this: There seems to arise a serious difficulty to my mind: We as ministers, are sent out to preach the Gospel, and to baptize believers. Now in case a man should come forward, and make application for baptism, and I know he was married to a woman years ago, and she committed fornication, and was divorced; they are both married again and are raising up a family of children. Now all this was done while he was unawakened to his lost state. What is to be done? He cannot leave the last woman and his children, and claim his first woman; and if he did, the man who married her would not give her up. The Lord has said, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. If a man then cannot be saved except he is born of water and of the Spirit, (and by being born of water we understand baptism) will we not then endanger, by refusing to baptize him, his soul's salvation?

As brother E. in the winding up of his remarks appeals to the brethren to beware of certain views of this matter, I would also appeal to them to beware, lest refusing to baptize a man who applies to us for baptism, when placed under the circumstances above alluded to, his blood might be required at our hands.

I had not thought of writing again for the Visitor, as writing goes hard with me, but my conscience would not let me rest day or night until I expressed my views.

J. R.

* * *

REMARKS.

It is very proper that we should exercise charity and compassion towards the wretched and unfortunate, and like our blessed Master, we should not "quench the smoking flax," or break the 'bruised reed.' Br. J. R. seems to feel compassion for the unfortunate of our race, whose condition he has referred to. But there is "forgiveness with God" even for such, if they come to him through Christ—according to the Gospel. Br. J. R. in the case he supposes, asks "what is to be done?" and says, "he cannot leave the woman and his children." Now the question to be deci-

ded is this: has the man, (we mean the man that brother J. R. alludes to as having applied for baptism, the one that was divorced and has married again) committed a sin by marrying after he was divorced? or is he living in adultery? If he is living in adultery, baptism will avail him nothing. Such a man has placed himself in a very unpleasant condition. But a separation from the woman with whom he has been living, is not impossible; and if the salvation of his soul would require such a separation, he should yield to it, however mortifying it might be to the flesh.

We have a case in the history of the Jews that it would be well for us to look at. When Ezra became interested in the welfare of his people, and sought to turn away the wrath of God from them, in examining into the causes of God's displeasure towards them, he found that many of them had "taken strange wives of the people of the land," and by so doing they had trespassed against God, for his laws forbid them to do so. And what were they required to do? They were required to separate themselves from "the strange wives, before God would accept of their repentance. And they did so. See Ezra chap. 9: and 10.

We have not time at present to make a general examination of this subject, neither do we consider it necessary, as considerable has been said upon it, and we hope the true meaning of the Savior's words will be elicited.

QUERIES ANSWERED.

1. Why do political matters appear in the Gospel Visitor, if it is to be such a Visitor as its name imports?

S. H.

Answer.—In the October No. of the Gospel Visitor, both in the English and in the German, appeared some articles in reference to the affairs of our country. These were thought by some to savor too much of politics; hence the above question.

Some persons entertain the idea that Christians have nothing to do with Politics. In a certain degree, and in a limited sense, this is correct. It certainly does not become Christians to busy themselves about party measures, or to show so much anxiety as is often showed in the results of political contests, when no moral principles are involved in the issue. But whenever politics reach a point threatening the violation of any of the commands of God, no lover of the truth, can feel indifferent to the impending results, or fail to be careful touching the influence he may exert, if his influence is enlisted upon the occasion. The reason we presume which leads some to think that Christians should have nothing to do with politics, is their worldly character. Now it very frequently happens that the church of Christ is compelled to take cognizance of subjects as worldly as that of politics; as, in the case brethren who have business to transact with one another in their pecuniary affairs, and one fails to pay his debts, or to comply with his promises, in such a case, the law of the Scriptures is violated, and it becomes a proper subject for church action, if the difficulty is not previously settled. And such subjects have been introduced into the Gospel Visitor, and we have heard no complaint.

But why should it be thought so improper for any thing of a political character to appear in the Gospel Visitor, when the same thing appears in the hearts of many of the brethren, as it

surely does? Do not many of the brethren feel upon, and converse about political things at particular times, and also go to the election and vote? And are not these brethren *gospel* men? If then *gospel* brethren can give some attention to political matters without acting derogatory to their gospel character, is the Gospel Visitor to be censured for alluding in moderation and calmness to politics, when it believes they have an important bearing upon the welfare of humanity?

"Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and the brethren of the Lord, and Cephas?" 1 Cor. 9: 4, 5. In other words, have not the editors of the Gospel Visitor a right to form, and to express an opinion upon any subject that other brethren have?

We tried to examine the motives from which we wrote the articles to which reference has been made, and we cannot think they were written to accomplish any mere party ends. Honesty and candor we think must make the concession, when the antecedents of our lives are known, that we have taken but very little part in political matters, even in exercising our liberty in voting. And though we have generally refrained from taking any part in politics, we confess we are not indifferent to the movements of our government. Neither do we think it wrong to vote when our influence in that way can be exerted to advance righteous principles.

When duty will permit, we prefer to retire from the world, rather than mingle with it at elections; as retirement is more conducive to spiritual enjoyment. We desire to do, at all times, what duty requires of us. And if God will give us wisdom to know, and strength to do, we will perform our duty, let whatever consequences follow that may; let such a course lead to profit or loss, to honor or reproach. Any other course than this, the purity of our principles, and the consistency of our Christian profession, alike forbid.

It is known we presume, to our readers, and we wish it remembered, that the articles to which some objections have been taken may be correctly judged of, that the church of the Brethren in Christ holds slavery to be sinful; and consequently, will admit of no person becoming a member of it while he holds slaves. This being the doctrine of the brethren touching slavery, if any one of them should speak, or act, or vote for the spread of slavery, he would speak, or act, or vote for the spread of sin. Such a course would be alike inconsistent before heaven and earth.

As watchmen upon the walls of Zion the editors of the Gospel Visitor, having reason to believe that many of the brethren would go to the election and vote, felt it their duty to call their attention to the down-trodden and oppressed, that they might make their welfare an object of greater importance than the mere triumph of any party. Our object was not to convert brethren to any party, but to lead them to feel the responsibility under which they were about to act, and to feel as certain as the nature of the case would admit of, that they were not helping to extend a great evil. And in whatever respects brethren might differ touching political matters or government affairs, and we expected upon these there would be some difference in their views, we desired that in this they should be perfectly united, in having the glory of God and the welfare of mankind before them, as objects they ardently desired to have

promoted, and which they wished to help promote.

We think we are not wanting in charitable feelings to those who have faulted us. We have not been offended. Our religion is a forgiving, forbearing, and loving religion. Brethren, let us make the prayer of the patriarch, our prayer: "That which I see not, teach thou me." We felt very sorry that as severe language was used in a few instances as was. When we were told that our articles came from the pit of hell, and when we were recommended to send them to that place, we thought that the language was harder than the occasion called for. The words of Solomon came forcibly to our mind; "A soft answer turneth away wrath: but grievous words stir up anger." Prov. 15: 1; and so did the words of Paul; "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4: 6. When such language is used, our hope is, that the heart and feelings of him who uses them, are not as hard as the language. "We are brethren." "Love as brethren."

Query 2.

If it is right to publish articles in the Gospel Visitor upon the subject of temperance, why have the brethren in annual council advised brethren not to make temperance speeches?

Answer.—As the brethren have repeatedly in annual councils, given it as the result of their deliberations, and as the conviction of their minds, that intoxicating drinks should not be used in the brotherhood as a beverage, but only for sacramental and medicinal purposes, the church of the brethren may properly be regarded as a temperance church;—and as some of the brethren think it improper for members of the Christian church to unite with those organizations, which, though they have benevolent and worthy objects in view, are still of a worldly character; such brethren thinking that all the moral influence which the members of the church possess, should be exerted through the church upon the world. Hence the advice of the annual meeting to the brotherhood, to labor in promoting the cause of temperance as ministers, and members of the church. To construe the decision of the annual meeting touching temperance speeches, as prohibiting brethren from speaking on the subject of temperance, would be putting a construction upon that decision, as erroneous as it would be singular.

Is not drunkenness a sin? And is it not declared by the high authority of Scripture that "drunkards shall not inherit the kingdom of God"? Now there are about twenty five or thirty thousand drunkards dying annually in our country! Solemn truth! Where is the faithful minister of Christ who can fail to cry aloud against this threatening danger? And what an excellent virtue is temperance! It is one of the fruits of the holy Spirit. Paul says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 21.

As the mission of the Gospel Visitor is to bear witness to the system of truth revealed and established by Christ and his apostles, and to remove, as far as its influence can effect a removal, whatever retards the advancement of that truth, and as drunkenness does in a great degree hinder the progress of truth and righteousness, we wish the utterances of the Visitor to be loud and distinct against intemperance, and every other prevailing form of wickedness. We are

very sorry that the most remote insinuation should come from any one that temperance should be excluded from the pages of the Gospel Visitor.

Query 3.

3. Should black or colored persons be admitted into the church if they desire admittance, and show the fruit of repentance? And should they have the same church privileges extended to them that are given to white members?

D. E.

Answer.—The great commission of our Lord reads, "Go ye therefore and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." According to the judgment of Christ, all nations needed salvation, and in the fulness of his mercy, and in the richness of his grace, he made provision for all, and designed that provision to be offered to all upon the same terms. No distinction was made on account of color. No nations were excluded—None were preferred because of their color.

"He accepteth not the persons of princes, nor regardeth the rich more than the poor, for they all are the work of his hands." Job 34: 19. He "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17: 26. God does not despise the work of his own hands. And if the following command of our Lord is properly observed, we can despise none of his works: "Be ye therefore merciful, as your Father also is merciful." Luke 6: 36.

And if he has no more regard to the rich than to the poor, can we reasonably conclude that he regards the white man more than he regards the black? Has he any where in his word informed us that one color is more acceptable to him than another? Indeed we cannot tell what was the original color of our race. Circumstances render it very probable that it was not white. Each race looks upon its own color as the standard of perfection, and regards every other color as a mark of deformity and inferiority.

The language of the apostle James is worthy of our serious consideration in answering the question we are examining, as it throws much light upon the subject. "If there come unto your assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here, in a good place; and say to the poor, stand thou there, or sit thou here under my footstool. Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." James 2: 2—6, 8, 9.

The following truths are plainly taught in this passage, viz:

1. *We as Christians, are not to measure our regard and affection for men according to their external appearance.* If a gold ring and goodly apparel do not render a man worthy of honor, do a white skin and a peculiar kind of features? And if poverty and vile raiment are not to be treated with contempt, are a black skin and African features? The principle is certainly the same. If it

is wrong to despise a man because of his *poverty & vile raiment*, it is wrong to despise him because of his black skin. Black color is of itself no mark of dishonor.

2. *Respect for persons, in the church of Christ, on account of their outward condition, is a sin in the sight of God.* He is said to be "no respecter of persons: but in every nation, he that feareth him, and worketh righteousness is acceptable with him." Acts 10: 35. We find then that God regards men according to their moral character; or as it is expressed in the passage we have quoted from James, according as they are "rich in faith." God has a peculiar regard to the poor and wretched, and so should we have. Let us hear what God says concerning those who do not regard the poor: "Whoso stoppeth his ear at the cry of the poor, he also shall cry himself, but shall not be heard." Pr. 21: 13. "He that oppresseth the poor reproacheth his Maker." Pr. 14: 3. Says Jesus, "To the poor the gospel is preached." Luke 7: 22.

And are not the colored people of this country emphatically *the poor?* They have been deprived of their rights ever since they have been among us. Poor, indeed, are they! Those that are slaves do not own themselves. Their hands, their feet, their bodies, their husbands, their wives, their children, their parents —all—all belong to their masters. And the free colored people, though possessing many advantages which slaves have not, are the victims of a cruel prejudice which subjects them to many painful deprivations and sore indignities.

O let us not withhold from them the comforts of that religion which they so much need to support them under their heavy and numerous afflictions. "Take heed," says Jesus, "that ye despise not one of these little ones." He loved them, and died for them, as well as for us. And as they need the blessings of salvation, they have the same right to the means of salvation that we have.

THE FAMILY CIRCLE.

REFLECTIONS OF A PIOUS PARENT ON THE DEATH OF A WICKED CHILD.

The pious parent, on such an occasion, cannot but reflect on that state of everlasting ruin, into which he has reason to fear that his child is fallen.

"Oh," will the afflicted christian say, "how comparatively light would my sorrows be, if, while I am looking on the breathless corpse, and mourning the disappointment of my hopes as to the present life, I could by faith look forward to a world of glory, and see the branch of my family which is cut off from earth, transplanted thither, and flourishing there: joy would then mingle itself with my parental sorrows, and praises with my tears. But alas! I have reason to apprehend, it was cut down, that it might be cast into the burnings. On the former supposition I might have comforted myself with the thought of meeting my child again, of meeting him on terms of infinite advantage, no more to be separated from him. But now alas! I have not only lost my child for a while, but I have lost him for ever; for the unhappy creature died a stranger to God and Christ, and therefore what can I imagine, but that he is fallen into the hands of divine vengeance? Overwhelming thought! while he lived, my bowels yearned for him when he was under any affliction; when I saw him struggling with illness & pain, I pitied him, and I wept over him. Oh, how can I bear to think, that he is now tormented in that flame (Luke 16: 24), and that God is pouring forth on him

the phials of his wrath! Oh, that the blood of the parent could redeem the soul of the child, how willingly, how gladly, would I part with it—O my son Absalom, my son, my son, Absalom! Would to God I had died for thee, O Absalom, my son, my son."

The pious parent cannot but be much distressed in such a circumstance as this, at the thought of meeting his child at the tribunal of Christ.

"It would be mournful" may the good man say, to think that I should see him no more; yet, as the matter now stands, even that would be some alleviation of my distress: but the immutable decrees of God forbid it. I know, that when all the dead, small and great, stand before his throne (Rev. 20: 12), I and my child must appear together there; and oh, what a dreadful interview will it be! when God committed his education to my care, he did, as it were, put his soul into my hands, and at my hands will he require an account of it. And when he comes to make the inquiry, what will the issue be? Will my son accuse me? Or must I be a witness against him? How terrible an office! to bear my testimony for the condemnation of one whom I tenderly loved; of one, whose soul I would have died to deliver! I know I shall not dare to interpose in his favor, and plead the cause of my Savior's enemy; or, if I were so far transported by the fondness of a father, I should plead in vain. Sooner, much sooner, would the mountains be removed for me, or the earth be carried out of its place, (Job 18: 4), than the sentence of heaven, its final solemn sentence would be repealed. And if it must not be repealed, how shall I bear to hear it pronounced, to see it executed; to hear my own child separated by an everlasting curse from the presence of the Lord; to see the minister of divine wrath hurrying away the helpless creature, and dragging him down to unquenchable burnings? Oh, that, if no shelter be allowed him, God would hide me in the grave till this tremendous scene of his indignation be overpast; lest the anguish of a parent mingle itself with the joys of a rising saint, and to me, overcast the triumphs of the day!" Hardly can a good man refrain from such sentiments as these, though some of them be dictated by passion rather than by reason.

Doddridge.

LETTER OF A SISTER TO A FRIEND, INCLINED TO INFIDELITY.

With a degree of pleasure mingled with sorrow I received your communication. It gave me pleasure to hear that the Lord is so merciful to you, in giving you health and so many blessings which we poor sinful creatures are so unworthy to enjoy. It gave me sorrow to know from your writing that you do not render to *Him* that homage which is his just due. I will just say in reply, that all our modern Skeptics and Infidels are great pretenders to reason and philosophy, and willing to have it thought that none who are really possessed of these talents, can easily assent to the truth of Christianity. But it turns out very unfortunately for them and their cause, that those persons within our own memory, who are confessed to have been the most perfect reasoners & philosophers of their time, have been known to be firm believers in Divine Revelation, and in the Christian Religion.

Religion may be considered under two general heads. The first comprehends what we are to believe, the other

what we are to practice. By the things which we are to believe, I mean, whatever is revealed to us in the Holy Scriptures, and which we could not have obtained the knowledge of by the light of nature. By the things which we are to practice, I mean all those duties to which we are directed by reason or natural religion. The Christian religion requires, that after we have framed the best idea we are able, of the Divine Nature, it should be our next care to conform ourselves to it, so far as our imperfections will permit.

However you may count the Bible a fable, the blood of the covenant an unholy thing, or the Christian Religion beneath your notice, I tell you, you can never rise very high without it. Read what is recorded in Julian's Cæsar. The Emperor having represented all the Roman Emperors, with Alexander the Great, as passing in review before the gods, and striving for the superiority, lets them all drop excepting Alexander, Julius Cæsar, Augustus Cæsar, Trajan, Marcus Aurelius, and Constantine. Each of these great heroes of antiquity lays in his claim for the upper place; & in order to it, sets forth his actions after the most advantageous manner. Alexander tells them, that his aim was to conquer: Julius Cæsar, that his was to gain the highest post in his country; Augustus, to govern well; Trajan, that he was the same as Alexander, namely, to conquer. The question was put to Marcus Aurelius, who replied, with great modesty, that it had always been his care, to imitate the gods. His conduct gained him the highest place in the whole assembly. Marcus being asked to explain himself, declares by this, he endeavored to imitate the gods in the use of his understanding, and of all other faculties. While we remain in this life; we are subject to innumerable temptations, which if listened to, will make us deviate from reason and goodness, the only things wherein we can imitate the Supreme Being. I must confess I do not know how to trust a man who believes neither heaven nor hell, or in other words, a future state of rewards and punishments.

A believer may be excused by the most hardened Atheist for endeavoring to make him a convert, because he does it with an eye single to his benefit. The Atheist is inexcusable who tries to gain over a believer, because he does not propose the doing of himself or the believer any good by such a conversion. The prospect of a future state is the surest comfort of my soul; it is that which makes nature look gay and cheerful about me; it doubles all my pleasures, and supports me under all my afflictions. I can look at misfortunes & disappointments, pain and sickness, death itself, with comparative indifference, so long as I keep in view the pleasures of eternity, & the state of being in which there will be no fears, no apprehensions, no pains, no sorrows, no sickness & no separations, but when the soft hand of my Savior will wipe away all these. Why will any man be so officious, as to tell me this is only fancy and delusion? Is there any merit in being the messenger of ill news? If it is even a dream let me enjoy it, since it makes me both the better and happier in this world of pain and sorrow.

Infidelity has been attacked with such good success of late years, that it is driven out of all its out-works. The Atheist has not found his post tenable, and he has retired into Deism, and a disbelief of revealed religion only. But the truth of it is, the greatest number of these men, are those who, for want of a virtuous education, or examining

the grounds of *Religion*, know so very little of this matter, that their infidelity is but an oteer term for their ignorance. As folly and inconsiderateness are the foundations of Infidelity, the great pillars and supports of it are either a vanity of appearing wiser than the rest of mankind, or an ostentation of courage, in despising the terrors of another world, which have so great an influence on what they call weaker minds, or an aversion to a belief that must cut them off from many of those pleasures they propose to themselves, and fill them with remorse for many of those they have already tasted. The great received articles of the *Christian Religion* have been so clearly proved from the authority of their Divine Revelation in which they are delivered, that it is impossible for those who have ears to hear and eyes to see, not to be convinced of them.

But were it possible for any thing in the Christian faith to be erroneous, I can find no ill success in adhering to it. The great points of the incarnation and sufferings of our Savior, produce naturally such habits of virtue in the mind of man, that I say, supposing it were possible for us to be mistaken in them, the Infidel himself must at least allow that no other system of Religion would so effectually contribute to the hightening of morality. If our modern Infidels considered these matters with that candor and seriousness which they deserve, we should not see them act with such a spirit of arrogance, bitterness, and malice; they would not be raising such insignificant cavils, doubts, and scruples, as may be started against every thing that is not capable of mathematical demonstration, in order to unsettle the minds of the ignorant, disturb the public peace, subvert morality, and throw all things into confusion and disorder. If none of these reflections can have any influence on your mind, there is one that perhaps may, because it is better adapted to your vanity by which you seem guided much more than by reason.

I would therefore have you consider that the wisest and best of men, in all ages of the world, have been those who lived up to the Religion of their country, when they saw nothing in it opposite to morality and the best lights they had of Divine Nature. Pythageras' first rule directs us to worship the gods, "as it is ordained by law." How can he exalt his thoughts to any thing great and noble, who only believes that after a short term on the stage of this world, he is to sink into oblivion, and lose his consciousness for ever. *NO!* no! so elevated a contemplation as that of the *soul's* immortality cannot be thrown away. What more effectual means can be made use of to awaken in us an ambition raised above low objects and little pursuits, than to value ourselves as heirs of eternity. It is a great satisfaction to consider that the wisest of mankind in all nations asserting with one voice, this their birth-right, and to find it ratified by an express *Revelation*.

You have in my opinion, raised a presumptive argument, from the increasing appetite the mind has to knowledge, and to the extending its own faculties, which cannot be accomplished, as the more restrained perfection of lower creatures may, in a short life. I therefore warn you in the fear of *Him* before whom, in my humble opinion, you & I must shortly stand; be not so hasty in your judgment concerning the Divine authority of the Bible, & the

nonexistence of a future state of rewards and punishments; lest you find your awful mistake as did a Voltaire, when it shall be eternally too late.

I have no time to write about my school, eternal things seem to be of so much more importance.

In the bonds of affection.

A. G. H.

The attraction of home.

These are sweet words. Who is not charmed with its music? Who has not felt the potent magic of its spell?

By home I do not mean the house, the parlor, the fireside, the carpet or the chairs. They are inert, material things, which derive all their interest from the idea of the home which is their locality. Home is something more etherial, less tangible, not easily described, yet strongly conceived—the source of some of the deepest emotions of the soul, grasping the heart-strings with such a sweet and tender force, as subdues all within the range of its influence.

Home is the palace of the husband and the father. He is the monarch of that little empire, wearing a crown that is the gift of heaven, swaying a sceptre put into his hands by the Father of all, acknowledging no superior, fearing no rival, and dreading no usurper. In him dwells love, the ruling spirit of home. She that was the fond bride of his youthful heart, is the affectionate wife of his maturer years.

The star that smiled on their bridal has never set. Its rays still shed a serene lustre on the horizon of home.—There, too, is the additional ornament of home—the circle of children—beautifully represented by the spirit of inspiration as "olive plants round about the table." We have been such. There was our cradle. That cradle was rocked by a hand ever open to supply our wants—watched by an eye ever awake to the approach of danger. Many a live-long night has that eye refused to be closed for thy sake, reader, when thou, a helpless child, was indebted to a mother's love, sanctified by heaven's blessing for a prolonged existence through a sickly infancy. Hast thou ever grieved that fond heart? No tears can be too freely, too sincerely shed, for such an offense against the sweet charities of home. If there was joy in the place, never let it be turned into sorrow by any violation of the sacred laws of home.

We that had our happy birth, like most of the human race, in the country, can recall many tender and pleasant associations of home. There is earnest poetry in this part of our life. We remember with delight the freshness of morn, the tuneful and sprightly walk among the dewy fields; the cool repose amid the sequestered shades of the grove, vocal with the music of nature's inimitable warblers; the "tinkling spring," where we slaked our thirst with the pellucid waters as they came from the hand of the Mighty One—the bleating of the flocks, the lowing of the herds, the humming of the bees, the cry of the whippoorwill, the melancholy monotonous songs of the night bird, relieved only by the deep bass of that single note, which he uttered as he plunged from his lofty height into a lower region of atmosphere—these are among our recollections of home. And they come softened and sobered through the medium of the past, but without losing their power to touch the heart, and still endear that word home.

There, too, perhaps, we saw a father die; having attained to a patriarchal age, he bowed himself on his bed, say-

ing, "Behold, I die, but God shall be with you," and was gathered to his people. Nor can the memory ever forget that mother, in her meek and quiet old age, walking through many a peaceful year on the verge of heaven, breathing its atmosphere, inhaling its fragrance, reflecting its light and holy beauty, till at length she left the sweet home of earth for her Father's home in heaven,

"So gently dies the wave upon the shore."

Home, too, the scene of the gay and joyous bridal. When the lovely daughter, affianced to the youth of her heart, stands up to take the irrevocable pledge. What an interesting moment! I saw, not long since, such an one. She stood unconscious of the blended charm which innocence and beauty threw around her face and person; her soft, smooth, polished forehead was circled with a wreath of flowers; her robe was of purest white, and in her hand was held a bouquet of variegated roses. Beside her stood the happy man, for whom she was to be

"A guardian angel o'er his life presiding,
Doubling his pleasures, and his cares dividing."

As I pronounced the words that *made them one*, adding the nuptial benediction, a tear fell from the eye of the bride on the wreath in her hand! It was a tribute to "home, sweet home." Not that she loved father and mother less, but husband more. The piece of music, "The Bride's Farewell," plunges deeper into the fountain of emotion in the soul than any other combination of thought and song to which I ever listened. Was the bride ever found who was equal to its performance on the day of her departure from her long loved home, when the time had arrived to bid farewell to father, mother, brother and sister? Perhaps in looking at the picture of domestic life, as exhibited in such circumstances, we should not omit to notice some of the least prominent traits and coloring, for they never escape the keen and practiced eye of the true poet. Thus Rogers in his graphic and natural poem of Human Life, in which he snatched so many graces "beyond the reach of art," does not, in describing the wedding scene, forget the younger portion of the family, even the little daughter, so often the gem and the joy of home—

"Then are they blessed indeed, and swift the hours
Till her young sisters wreathe her hair in flowers;
Kindling her beauty—while, unseen, the least
Twitches her robes, then runs behind the rest,
Known by her laugh, that will not be suppressed."

But even this picture must be shaded. If the cradle be one of the things of home, so is the coffin! The bridal robe is, alas! too often succeeded by the funeral pall.—"Six years ago," heard I the minister of God say, at the funeral of a young and lovely member of a friend's family, "she who lies there stood here to take the marriage vows. She is now the bride of death." Striking thought! How short the passage from the home of love and felicity, to the grave! A few years since I sat amid a domestic circle of father and mother, three sons and a daughter. It was the home of hospitality. Where are they now? The solemn church-yard will tell. They have all sunk into the long, dreamless repose of the grave. Silent are those halls that once echoed to the cheerful sound of their voices.

They have gone to their "long home." And we follow. In the fine language of Paul, "It becomes those who have wives, to be as though they had none, and those that weep as though they wept not, and those that rejoice as though they rejoiced not,"—let us add, and those who have a home, to be as though they had none, for the fashion of this world passes away!

DANFORTH.

FOR THE VISITOR.

SOMETHING TOO GOOD TO BE LOST.

The following very truthful sentence appeared in a Medical Almanac, which so attracted my attention, that, fearing it might be lost (as Almanacs will die at the end of the year for which they are intended), I concluded to copy it off, with some remarks thereto, for the Visitor. And I think, it would deserve to be printed in large Capitals, and put up in picture frames, at least, by every brother and sister that will have such, to ornament their rooms, and it would be more becoming the followers of the meek and lowly Savior, than the pictures of Warriors and Heroes. It is as follows: "Gold and Silver are metals quite too heavy for us to carry to heaven; but, in good hands, they may be made to pave the way to it." What an amount of scriptural truth is embodied in these few words; and what an important lesson do they contain, not only for the more wealthy class, but also for those who are striving for wealth, thinking thereby to acquire comfort, happiness and contentment. 1. "They are too heavy." Paul says; "Let us lay aside every weight &c." Our Christian journey requires haste; for our Saviour says, "Remember Lot's wife." To them it was said, "Flee for your lives." In short, we may be instructed from the appointment of the cities of refuge, under the Mosaic dispensation. The person that wished to avail himself of their benefit, was obliged to cast away every impediment, every weight, and every thing, though near and dear, that might retard his speed. And indeed so must we, possess as though we possessed not; even our very garments should hang but loosely about us; that, if necessary, we might drop them, and escape the avenger.

2. They cannot be carried there. "For we brought nothing into the world, and it is certain, we can carry nothing out, &c.. Hence this is not the treasure for us to lay up.

Conclusion crowded out for next No.

EXTRACTS.

FUTURE PUNISHMENT. Men think that death is the end of their troubles, whereas it is only the beginning of them. It is the lot of the wicked that they live in death, and suffer, as it were, perpetual death. *Philo.*

QUARRELS.—Quarrels would never last long, if the fault were only on one side. *La Rochefoucault.*

COURSE TOWARD ENEMIES. *Shewing* kindness to an enemy is one thing; *feeling* kindness for him is another; and both are equally required. *Berridge.*

YOUTH'S DEPARTMENT.

THE YOUNG MAY DIE.

Children do not think much about dying when they are young. It is very common for them to think that they shall be old men and women—and enjoy a long life. But this is not certain.

The young may die as well as the old. Kind parents and friends and physicians, all cannot prevent children from dying. We want our youthful readers to think of this; and if you should be called to die young, that you may be prepared to go where Jesus is, and be happy in heaven. Will you think of it every day, and try to pray that God will forgive your sins and make you holy, and then you will not be afraid to die. You can see how a little Christian can die in the following account of

THE DYING GIRL.

'Twas at the close of a bright autumnal day, that sweetest yet saddest season of the year, a lone mother was weeping over the couch of her dying child. The last rays of the setting sun shone bright and glorious across the apartment, and gleamed with yellow lustre on the pale face of the beautiful invalid, upon whose brow and lips death had stamped his signet. The whispering breeze stole softly through the open casement, bearing upon its wings the odor of a thousand wild flowers, sportively playing with many a fragrant blossom, which the kind hand of an affectionate mother had placed in the window to soothe and comfort her departing child. As it fanned the fevered brow of the lovely one, a sweet smile played across her placid features. 'Mother, dear mother!' In an instant she was by her side. 'Ah! the calm evening breeze has revived me.' One look told that sad mother, it was in vain to hope for life longer. "Take my hand, mother; now press thy cheek to mine. Do not, do not weep, mother—I am well now—I will soon be happy—I am going to Jesus, mother, dear mother, why dost thou still weep—wouldst thou wish to keep me here? I do not fear to die; I am not afraid of death; I feel that Jesus will receive my spirit.—Last night I dreamed I was in heaven; oh, it was so lovely there. I heard such sweet tones of music—deep-toned and holy.—There were flowers that never faded, and brooks and rivers of living water, whose course is never dry. There were thousands of angels dressed in white. One approached me with a spotless robe, and told me that was mine. I saw my name written in the book of everlasting life. O! I was happy there. Mother, I long to go to that heaven. Thou wilt be lonesome, mother, but think that I am happy there, and thou ere long wilt join me. Pray for me, mother!

OUR REMOVAL

To COLUMBIANA has been accomplished in part on the ninth of April, which was as favorable a day as we could expect in this inclement and backward season. We are not yet fixed as we ought to be, and our regular supply of paper having failed to come on account of the Paper-mill being stoped, we had to get paper for part of this No. elsewhere, and this proved to be rather of an inferior kind to what we generally use. We hope ere long to get all things right. When we are once done moving, we may next month say something more about our objects and motives in undertaking it. Meanwhile let our respected subscribers and correspondents remember to address henceforth their letters, &c. to COLUMBIANA, O.

OBITUARY.

(Several obituaries intended for this No. were mislaid in the confusion of moving, and if found, will be inserted in next No. Please excuse.)

Departed this life at the residence of her daughter SUSAN HENDRIX in Decatur co. Iowa saturday morning the 7th of March CHRISTINA SEARS, widow of SAMUEL SEARS, aged 88 years 6 months and 16 days. She was a member of the brotherhood upwards of fifty years.

Died in Manor Congregation, Indiana co. Pa. on the 30th of March 1857, brother JACOB MOCK, aged 63 years, and only baptized four days before his death. Funeral preached Samuel Lidy, and Adam Helman. Text James 4: 13—end.

Fell asleep in Jesus in Greentree church, Montgomery co. Pa. April 9, 1857. Sister MARY FRICK, aged about 70 years. She was the widow of JACOB FRICK, and grand-daughter of CHRISTOPHER SOWER.

Died in Miami co. O. November 15, 1856. Brother WILLIAM MIKESELL, aged 70 years 2 months and 18 days, leaving a widow and 3 sons, and many friends.

THE GOPEL - VISITOR.

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THE PASSOVER LAMB.

Part 1.

By Joseph Samuel C. F. Frey.

(Thinking our readers will be both instructed and edified by the discourses of Mr. Frey upon the Passover, we shall present them with two of his lectures upon that subject.

The Author is a natural descendant of Abraham, and was educated for a Jewish Rabbi, which office he filled for a number of years. He, however, became convinced of the truth of Christianity, and embraced it, and is now an eminent Baptist minister.

His opportunities for obtaining a correct knowledge of the Jewish ceremonies were such, that his views of things pertaining to those ceremonies, are deserving of a respectful consideration.)

"Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5: 7, 8.

To preach Christ, and him crucified, was the firm resolution and constant practice of the Apostle Paul after his conversion. In this he imitated Moses and the prophets, for they all spake of him that was to come; and in this he has been followed by all the *faithful* ministers of Christ; for they are firmly persuaded that a sermon without Christ is no better than a body without a soul; —it may appear a beautiful skeleton, yet it is destitute of life. They are not afraid that their hearers would loathe *this* heavenly manna as the Israelites did *that* in the wilderness, for they find, by happy experience, that the oftener Christ is preached, and the clearer he is set before their eyes, the sweeter he is to their taste, and the more welcome to their ears. Neither are they afraid of exhausting this subject, for the deeper they dig in the Gospel mine, the more precious truth they find. Christ is the sum and substance of the Sacred Scriptures.

On the present occasion, we shall consider Christ as the Antitype of the Jewish Passover Lamb.

"Christ our passover," says the Apostle, "is sacrificed for us."

The Apostle evidently refers to the institution of the *Jewish passover;* which had God for its author, the protection of their first-born for its design, and the promised Messiah for its Antitype. It was first observed in that awful and memorable night, in which Jehovah slew all the first-born in the land of Egypt, but *passed over* the houses of the Israelites, where the blood of the lamb was sprinkled on the door-posts. Hence that lamb is called *Corban Pesach*, i e., the *sacrifice* of the *passover.*

The Hebrew word *Pesach*, from the verb *Pasach*, to pass or leap over, is promptly translated *passover*, and signifies not merely a *change of place*, but has the sense of *sparing* without injury: Jehovah, in his work of destruction, having *passed over*, and left in safety the houses of the Israelites, on the door-posts of which the blood of the lamb was sprinkled, while he slew the first-born in all the houses of the Egyptians, and the first-born of

their cattle. That this is the proper meaning of the word, is evident from the following passages, wherein the institution of the passover is prescribed, and the reason of its designation by *that* term expressly assigned. Exod. 12: 11—13. "And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's *passover*. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* Jehovah. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will *pass over you*, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Ver. 23. "For the Lord will pass through to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will *pass* over the door, and will not suffer the destroyer to come in unto your houses to smite you." Ver. 26, 27: "It shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's *passover*, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." That the blood of the Lamb had any natural virtue, whereby the family on whose door-posts it was sprinkled might be preserved from the plague, or that Jehovah, in passing along, needed any such signal to distinguish between the Egyptians and the Israelites, it cannot be necessary to controvert (although the great philosopher, Dr. Priestley, was of that opinion.) But it evidently was instituted as a sensible token of the fulfillment of the divine promise of protection and deliverance, and designed to assist and encourage their faith. "The blood shall be to *you* for a *token* upon the houses wherein ye are." Exod. 12: 13. With the like view God made the rainbow a *token* or *sign* of his covenant and promise to Noah, that he would never again bring a deluge on the earth. Gen. 9: 10—15.

The *properties* which that lamb was to possess, the *manner* in which it was to die, the *effects* which were to be produced, and the *ceremonies* which were to be observed, are still recorded in the twelfth chapter of Exodus, and have been fulfilled in a most remarkable and striking manner in the promised Messiah, Jesus of Nazareth; blessed be his name forever. We propose to give, first, a *historical account* of the *Jewish passover*, and then point out its *typical design* and *fulfilment*.

HISTORICAL ACCOUNT.

First. In giving an account of the Jewish paschal lamb, we shall make a distinction between the circumstances attending the passover kept in Egypt, and those in after ages.

THE EGYPTIAN PASSOVER.

The *kind* of sacrifice which God required on this occasion was a lamb, or a kid of the sheep or of the goats, of the male sex, because considered the more excellent, to teach us that the best calf in the stall is not too good to be presented to the Lord.

The lamb must be *perfect* and without *blemish*, for the blind and the lame are an abomination in the sight of the Lord. The Rabbins have enumerated no less than seventy three blemishes, most of

which were applicable to all the other sacrifices. This must have made it very difficult for the Jews to buy their sacrifices *themselves* in the public market. It is therefore more than probable that this gave rise to the abominable practice, of the priests and others, of making it their business to select and purchase the animals used for sacrifices in the market, and selling them in the court of the temple, and thus they "turned the house of prayer into a den of thieves." Matt. 21 : 12, 13.

The lamb was to be a *year old*, i. e. say the Hebrew doctors, not *above* a year, nor *under* eight days. It was to be taken out or *separated* from the fold on the 10th day of the month, and to be kept apart for four days. The reasons assigned by the *Rabbins* are these : 1st, Lest they should, in the hurry of preparing for the journey, forget it. 2dly. That they might have time to prove it to be without blemish. 3dly. That they might have it before their eyes, and to be led to converse on the subject of their promised deliverance. 4thly. In contempt of the Egyptians, who worshipped the lamb, especially about the time of the sun's entering into the sign *Aries*. The author of the Chronicon Orientale says, that the day on which the sun entered *Aries* was most solemn among the Egyptians ; and Rabbi *M. Seba* observes, that this feast of the Egyptians was at its height on the 14th day. God ordered the killing and eating of the lamb at that time. Rabbi *Levi ben Gershom* says : God intended, by this, to expel from the minds of the Israelites the bad principle of the Egyptians. For references see Jennings' *Jewish Ant.* B. III, c. 4. If the family was too small to eat the whole lamb, they were to join with their neighbor ; the *number*, say the Rabbins, was not to be less than ten, nor more than twenty.

The time of *killing* the passover was on the 14th day of the month called *Abib* or *Nisan*. The month was called *Abib*, which signifies *ears of corn* as yet *fresh* and *green*, because in those warmer countries, and especially in Judea, the standing corn necessary for the support of life is beginning to ripen, and at that time they began to put in the sickle. Deut. 16 : 9. Exod. 12 : 2. 13 : 4. Lev. 2 : 4. And it is called Nisan, Neh. 2 : 1. Esther 3 : 7, perhaps from the root *Nais*, an *ensign*, because in that month the ensign was set up as a sign of going to war. 2 Sam. 11 : 1.

The *hour* of killing it was at the evening of the 14th day, or more correctly speaking, agreeably to the original, *Bain haarbayim*, i. e. *between the evenings*, between the sun's *declining* west and his *setting*, about 3 o'clock, P. M. For let it be observed that the Jews have two evenings in each day ; the first commences after 12 o'clock at noon, and the second at 3 o'clock, P. M. Between these two evenings the daily evening sacrifice was offered up, and immediately after the passover was killed and prepared. The common time, therefore, to begin killing the evening sacrifice, and, after that, the passover, was from about half an hour past two o'clock and a little more, until the sun departed out of sight. But if the passover falls on the eve of the weekly Sabbath, i. e. on Friday, they began an hour sooner, that they might despatch their business by the time that the Sabbath began. Hence that day is called the *preparation* of the passover. John 19 : 14.

It is well known that there have been different modes of computing time.

A knowledge of this difference is absolutely necessary to a right understanding of many passages of Scripture, with regard to seasons, ceremonies, and circumstances. While the Romans began their day at midnight, as we do, the Hebrews computed their days from evening to evening, i. e. from the setting of the sun of one day, to his setting again on the next day. This appears agreeably to the command of Moses: "From even to even shall ye celebrate your Sabbath." Lev. 23: 32. And Moses, in giving an account of the creation, says: "And there was evening, and there was morning, one day." Gen. 1: 5. By the evening and the morning we have to understand the same portion of time that we call day and night, or twenty-four hours; the former continued from the rising of the sun until its setting; and from that time till his reappearance was called the night. The division of time into hours was not known in the days of Moses. Comp. Gen. 15: 12. 18: 1. 19: 1. The day was again divided into two equal portions; from the rising of the sun until noon, was the morning; and after that, until the sun had gone down, was the evening. Hence we read only of morning and evening sacrifices and prayers. Private persons, however, prayed at noon also. See the instances of Daniel, David, and Peter. Dan. 6: 10–12. Ps. 55: 17. Acts. 10: 9. The earliest mention of hours in the sacred writings occurs in the prophecy of Daniel, 3: 6, 15. 5: 5. Although the *natural* day is during the shining of the sun, whether it be for a longer or shorter period, yet the Jews compute their hours of the *civil* day from six in the morning till six in the evening. Hence, when our Lord represents the householder as going out to hire laborers at the third, the sixth, the ninth, and the eleventh hour, it is the same as if he said, (according to our mode of computing time,) 9 A. M., 12 M., 3 P. M., and 5 P. M. Matt. 20: 3, 5, 6, 9.

Again, the morning and the evening are divided each into two equal parts, for the regulation of their morning and evening sacrifices and prayers. The morning sacrifice and prayer may be offered up at any time between the rising of the sun and the third hour, i. e., 9 A. M.; and the evening sacrifice and prayer may be offered up at any time during the first evening, *erev katon*, the short evening, i. e., from noon until the ninth hour, or 3 P. M.; and from thence till sun-setting, is *erev gadol*, the greater evening. Between these two evenings the paschal lamb was to be slain, and so was Christ our passover, as will be shown hereafter.

That this is a correct statement of the matter will appear from the following quotations: *R. Menachem*, on Exod. 12: 6, says: "Between the two evenings, at the time of prayer." And in the Treatise Pesachim, c. 5, it is said: "The daily evening sacrifice was killed at the eighth hour and a half, and it was offered up at the ninth hour and a half. In the evening of the passover, it was killed at the seventh hour and a half, and offered at the eighth and a half. And if the evening of the passover fell on the evening of the Sabbath, it was killed at six and a half, and offered at seven and a half." *Maim.* in Corban Pesach. c. 1, col. 4, says: "The killing of the passover is after mid-day; and if they kill it before, it is not allowable; and they kill it not but after the daily evening sacrifice and burning of incense: and after they have trimmed the lamps, they begin to kill the paschal lamb."

With regard to the *place*. The first passover was slain in Egypt, by each family in their own house; the blood

was received into a basin, and a bunch of hyssop was dipped in it, with which they struck the lintel and the two side posts, but not the threshold, lest the blood should have been trod upon, which would have been profane, it being a holy *sign* or *token*. This was peculiar to the passover in Egypt, but after they came into the land of Canaan, it was not lawful to sacrifice it any where but in the place which God had appointed for his worship; Deut. 16 : 5, 6; there the passover was slain in the court, and the blood was sprinkled by the priest on the bottom of the altar. Hence, says Maim. "Whatsoever they did with the other sacrifices, yet this could not be offered in the high places, but only at the temple."

The lamb was to be *roasted*. Probably in opposition to the barbarous custom of the heathens, who, in the feasts of Bacchus, (which had their original in Egypt,) used to tear the members of living creatures to pieces and eat them raw. It must be "roasted whole, with its legs and appurtenances." By the appurtenances we are not to understand the *intestines*, but the heart, lights, liver, and whatever other parts of the inward are fit for food.

They were to eat the *whole* lamb, and nothing of it was to be left until the morning; but if any part was left, it was to be burned with fire. The same law was extended to all eucharistical sacrifices; no part of which was to be left or set by, lest it should be corrupted, or converted to any profane, superstitious,* or common use. An injunction which was designed, no doubt, to maintain the honor of sacrifices, and teach the Jews to treat with reverence whatever was consecrated, more especially to the service of God. As to the first paschal sacrifice, it was the more necessary that it should all be eaten or consumed that night, as the Israelites were to march out of Egypt early the next morning. Otherwise they would have been obliged either to submit to the inconvenience of carrying the remainder along with them, or to the disagreeable circumstance of leaving it behind them, to the contempt of the Egyptians.

No *bone* of the lamb was to be broken. This was probably intended to denote their being in haste, not having time to break the bones and extract the marrow. The Hebrew doctors understand by the marrow, those secrets of God, or those hard and difficult things in the divine councils, which we are not able to comprehend, and which we should, therefore, be humbly content to be ignorant of, without too curiously and anxiously searching into them, according to the advice of Moses: "Secret things belong to the Lord our God, but those which are revealed belong to us and to our children for ever, that we may do all the words of this law." Deut. 29 : 29.

They were to eat the passover *standing*, in the posture of travelers who had no time to lose. This was to enliven their faith in the promise of their now speedy deliverance from the house of bondage, and also that they might be ready to begin their march presently after supper. They were to have their "*loins* girded"; for as they were accustomed to wear long and loose garments, such as are generally used by the eastern nations to this day, it was

* Perhaps it was designed to prevent the abuse of such relics to superstitious uses, like the brazen serpent which Hezekiah broke in pieces, 2 Kings 18 : 24: or like the superstitious customs of some women among Christians, who procure and lay up some part of the sacramental bread, to cure their children of the whooping cough.

necessary to gird them up with a girdle about their loins when they either traveled or betook themselves to any laborious employment. Thus, when Elisha sent his servant Gehazi on a message in haste, he bade him "gird up his loins;" 2 Kings 4: 29; and when our Savior set about washing his disciples' feet, he took a towel and girded himself." John 13: 4. They were to have "*shoes* on their feet;" for in those hot countries they ordinarily wore sandals, which were a sort of clogs, or went barefoot. But in traveling they used shoes, which were, indeed, a sort of short boots, reaching a little way up the legs. They were to have their "*staves* in their hands;" such as were always used by travelers in those rocky and ill-governed countries, both to support them in slippery places, and defend them against assaults.

They were to eat the passover with unleavened bread; partly to remind them of the hardships they had sustained in Egypt, unleavened being more heavy & less palatable than leavened bread; & it is, therefore, called "the bread of affliction," Deut, 16: 3; and partly to commemorate the speed of their deliverance or departure from thence, which was such that they had not sufficient time to leaven their bread; for it is expressly said that their "dough was not leavened, because they were thrust out of Egypt and could not tarry." Exod. 12: 39. Deut. 16: 3. For the same reason, doubtless, they were commanded to join bitter herbs with the passover; namely, to be a memorial of that severe bondage in Egypt which "made their lives bitter to them." Exod. 1: 14.

No *uncircumcised* person was to eat of the passover; but if a stranger or sojourner submitted to this ordinance, he was to be admitted to the Lord's passover also, and to be treated as a "home born Israelite." This was a dawn of grace to the poor Gentiles, and prefigured what would be in gospel times, when they should be fellow citizens with the saints, and of the household of God; be fellow heirs of the same body, and partakers of the promises of Christ by the gospel. Eph. 2. 19. 3: 5, 6.

During the eating of the passover lamb, they were to take an opportunity of *instructing* their children, by explaining to them the origin and design of this institution. Exod. 12: 26, 27. They were commanded to *keep in their houses* all that night. Exod. 12: 22. We are not to suppose that the angel could not have distinguished an Israelite from an Egyptian, if he had met him in the street; but they were hereby to be instructed that their safety lay in being found in the path of duty.

Manner of observing the passover in after ages.

Having thus given a Scriptural account of the manner in which the Egyptian passover was kept, I proceed to state the manner in which it was observed in after ages, when changes were partly necessary, & partly introduced by the vain traditions received of the fathers.

Being commanded to eat no other bread but unleavened during the whole of the seven days of the passover, they commence sometime before the feast in preparing the flour, and in baking the cakes. The time requisite is regulated by the number of families to be provided for. Great pains are taken to cleanse the mill where the wheat is to be ground. The cakes are made of pure flour and water. As soon as the dough is kneaded, the cakes are rolled out very thin, made full of little holes to prevent their rising, and, with all the haste possible, to prevent them

from fermenting, they are put into a hot oven. Nor dare they use any spirituous liquor distilled from grain. The wine they use is either from the pure grape, or from raisins, and must be certified to be unmixed with any liquor distilled from grain. Great pains are taken to remove all leaven out of the house, except what is necessary for food, until the fourteenth day at noon. With the beginning of the fourteenth day, which commences with the Jews, like their other days, with the twilight after sunset, they *search* for leavened bread to remove it, hence called *chametz badel*, i. e., to remove the leaven, and which is done in the following manner: At a corner of a table in the parlor, and in one or two other rooms, a few crumbs of bread are deposited. The master of the family, having pronounced a blessing, goes from room to room, accompanied by others carrying lights, & sweepsthe crumbs with a pen into a wooden spoon or basin, ties it up carefully that nothing may fall out, and hangs it up in a plaoe where no mouse can come to it. The prayer he uses reads thus: "Blessed be thou, O Lord our God, the King everlasting, who hast sanctified us by thy commandment, and hast enjoined us the putting away of leaven. All the leaven that is in my possession, which I have seen, or which I have not seen, be it null, be it as the dust of the earth." The next morning, between the hours of ten and twelve, these crumbs of leavened bread are publicly burned, as a proclamation that henceforth no more leavened bread was to be eaten till after the feast. Hence they called the day on which the passover was killed, one, or the first of the days of unleavened bread. See Luke 22: 7; "The day of unleavened bread, when the passover must be killed. Hence Josephus tells us that the feast of unleavened bread lasted *eight* days; whereas, in the law, it is ordered to be kept only *seven* days. From this time, also, all vessels and kitchen utensils, knives, &c., &c., that have been used with leaven, must be removed, and their places supplied by new ones, or by some that are kept from one passover to another, and never used but on that occasion. For the same reason the kitchen tables and chairs, shelves and cupboards, undergo a thorough purgation, first with hot water, and then with cold. In memory of the deliverance of the first-born, every first-born son, after he is thirteen years old, must fast the whole of the fourteenth day, from morning till night, without taking either food or drink; and where no first-born son is in the family, the father must supply his place.

At the close of the fourteenth day, about 6 o'clock, the men assemble in the synagogue to usher in the festival by appropriate prayers. During this time, most of the women are occupied at home in laying and decorating the table, which is covered with a clean linen cloth, on which are placed several plates or dishes. On one is laid the shank-bone of a shoulder of lamb or kid and an egg; on another, three cakes, distinguished from each other by notches or holes, carefully wrapped up in two napkins; on a third is laid some lettuce, parsley, and horse-radish. These are the bitter herbs. There is also a small dish containing a paste or sauce called *charoseth*, composed of apples, almonds, nuts, and figs, mixed with wine and seasoned with cinnamon, having the appearance of red clay, to remind them of the bricks which were made by their forefathers in Egypt.

The family being seated, the master pronounces a blessing over the table in

general, and the wine in particular, and another blessing for the return of this festival, saying: "Blessed be thou for this *good day*, and for this holy convocation which thou hast given us for joy and rejoicing; blessed be thou who hast sanctified Israel and the times." Then, instead of appearing in the *posture* of a *traveler*, he *leans*, in a stately manner, his left arm on a couch or bed made up for the occasion, as an indication of the liberty and rest which the Israelites regained when they departed from Egypt, and drinks of the *first* cup, in which he is followed by all the company. They then dip some of the herbs in vinegar, while the master pronounces a blessing. The design of this dipping is to excite the curiosity of the children, that they may wonder at this strange beginning of a meal, and be led to inquire about the matter. The master next unfolds the napkins, and taking the middle cake, breaks it in two, replaces the one half, and *conceals* the other half under the couch on which he leans, in allusion to the circumstance that the people took their dough before it was leavened, their kneading troughs being *bound up in their clothes.* Exod. 12: 34. The concealed part of the cake is called *aphicomen*, or last morsel; for the rule was to *conclude* with eating a small piece of the paschal lamb, and *after the destruction* of the temple, of unleavened bread.

The lamb and egg being removed from the table, they lift up the plate containing the cake, and say: "This is the bread of poverty and affliction which our fathers did eat in Egypt. Whosoever hungers, let him come and eat; whosoever needs, let him come and eat of the paschal lamb: this year we are here, the next we shall be in the land of Canaan: this year we are servants, the next we shall go out free." The lamb and egg are again placed on the table, and the cup filled the second time.

The children now propose the following questions: "How different is this night from all other nights; for other nights we eat leavened or unleavened bread indifferently; we eat any herbs whatsoever; we eat flesh either roasted, stewed, or boiled; we eat either sitting or leaning, as we please; but upon this night we eat unleavened bread only, and bitter herbs, and roasted flesh only; we wash twice, and we all eat leaning? The master or person officiating, then replies: "This is the passover which we eat, because the Lord passed over the houses of our fathers in Egypt;" and holding up the bitter herbs in his hand, he says: "These are the bitter herbs that we eat, in remembrance that the Egyptians made the lives of our fathers bitter." And holding up the unleavened bread he continues: "This is the unleavened bread which we eat, because our fathers had not time to leaven their dough before the Lord redeemed them; and therefore must we say before him, Hallelujah! praise ye the Lord." They then repeat the 113th and 114th Psalms, called the *lesser Hallel*, and conclude it with a prayer, and drink of the second cup.

They now prepare for *supper* by *washing their hands.* The person officiating *breaks* one of the cakes and gives a piece to each of the company, to which they join bitter herbs, dipped in the *charoseth*, or sauce, and eat it instead of the paschal lamb, which, like all other sacrifices, is wholly discontinued.

After supper is ended they eat of the passover lamb, every one at least the quantity of an olive; and, since the de-

struction of the temple, they eat a piece of the cake that is broken first. The master or other person leading in the ceremony then washes again his hands, repeats the blessing usual after meals, and drinks of the third cup. This is called the *cup of blessing* above all the rest, because it is designed to express their thankfulness for the food just received. The fourth cup being filled, they repeat or sing the *great hallel*, i. e. Psalms 115 to 118 inclusive, and conclude with a prayer.

A fifth cup of wine is left for *Elijah* the prophet, whom the Jews expect to come three days before the Messiah, to announce his approach. Hence their frequent prayers that the Lord would speedily send Elijah to deliver them from their present captivity.

On this festive occasion it was the custom at Jerusalem for the inhabitants to give the free use of their rooms and furniture to strangers. This will explain the circumstances of our Saviour's sending to a man to prepare for his eating the passover, who, by the relation, appears to have been a stranger to him. Matt. 26: 17—19. Mark 14: 12—16. Luke 23: 7—13.

To render the festival more interesting, they liberate a criminal on the morning of the 14th day. By whom or at what time this practice originated, it is impossible accurately to determine. Some say it has been used in memory of *Jonathan*, the son of *Saul*, whom the people rescued from the hands of his father. Others suppose the occasion was, that the feast might be celebrated with greater joy by bringing to their recollection their own deliverances. But the most probable opinion is, that it was introduced by the Romans themselves; perhaps by Pilate, at the commencement of his procuratorship in Judea, with the permission of Augustus, in order to gratify the Jews by showing them this public mark of respect. Matt. 27: 17. Luke 23: 17. John 18: 39.

The first and the seventh day of the feast, i. e. the 15th and the 21st of the month were a holy convocation, and more solemn than the rest. The reason assigned is, because on the 15th day they came out of Egypt, and on the 21st day they had gone safely through the Red Sea, while Pharaoh and his host were drowned. On the second day of the festival, i. e. on the 16th day of Nisan or Abib, the sheaf of the first-fruits of the barley-harvest, which was usually ripe at this season, was brought. See. Lev. 23: 9—14.

Having described the circumstances connected with the observance of the passover lamb, we will now notice the effects produced by the first observance, or remarkable events which took place at the time of keeping the Egyptian passover.

By the sprinkling of the blood of the lamb their firstborn were preserved from the sword of the destroyer. In the *selfsame night* their captivity was ended, and their condition totally changed, from servitude of the most abject kind, into freedom the most exalted and perfect; and according to the promise of Jehovah, they came out "with great substance." Gen. 14: 15. Behold, how astonishing their increase! The seventy souls which first entered the land of Egypt, came out 600,000 that could bear arms, besides a multitude of women and children, and not one sickly or feeble among them. They now commenced their journey toward the land of promise, flowing with milk and honey. Jehovah himself became their sure guide and protector by a pillar of

cloud by day and a pillar of fire by night.

To perpetuate the memory of these glorious events, the month in which the first passover took place was distinguished by a change in the order of enumeration of the several months of the year. They had hitherto reckoned the beginning of their year from the month of *Tishri*, which answers to our September; which, as they supposed, was the time when the creation was begun and completed; but they were now positively enjoined to begin to reckon from the month *Abib* or *Nisan*, that is, March, in memory of a new creation. Exod. 13: 4. Neh. 2: 1.

It is confidently affirmed by the Rabbins, that the divine command to their forefathers to number the months of their year from the month in which they went out of Egypt, referred only to *ecclesiastical* matters; and that, for all *civil* purposes, the year was still considered as beginning with the month Tishri. This account is as ancient as Josephus. "The second month, called by the Hebrews *Marchesvan*, for so did they order their year in Egypt. But Moses appointed that Nisan should be the first month for their festivals, because he brought them out of Egypt in that month; so that this month began the year, as to all the solemnities they observed to the honor of God; although he preserved the original order of the months as to selling and buying, and other ordinary affairs." Ant. L. 1. c. 2. sec. 3.

We notice but one more event, namely, the *judgments* inflicted upon the *Egyptian* gods. Exod. 12: 12. Numb. 33: 4. What these judgments were, God has not told us; but the Hebrew doctors, who are ever ready to be wise above what is written, say, "that their molten images were melted down, their idols of stone broken in pieces, those made of earth ground to powder, and those of wood reduced to ashes." Be this, however, as it may, the design is evident: it was to convince the Egyptians that the God of Israel was Jehovah, the supreme and only true God; and to afford a striking emblem of the effects to be produced in the conduct of the heathens by the preaching of the Gospel: for the whole of this institution was typical; the consideration of which was proposed as the second part of our subject.

THE SPREAD OF THE GOSPEL. NO. 2.

On whom does this work devolve?

Although on those holy men whom the church and God have called to the ministry, much of this work devolves, yet it does not all, by any means, devolve upon them; every member of the church of Christ has a part of it to do; not one is entirely exonerated. We do not mean that every member of the church is to fill the office of a minister, or perform all the duties pertaining to that office. God is a God of order, and order should be observed by his people. One member should not intrude into the place of another. Each should know its place, and perform the work belonging to it. And although the private members of the church are not expected to perform the duties of the ministers, yet they are expected to assist the ministers in their work. Private members stand in the same relation to ministers that Aaron and Hur stood in to Moses when the Israelites discomfited Amalek: "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his

hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side: and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." Ex. 17: 12, 13.

Thus it is in the church of Christ when a proper union exists among all the members; they all bear their part of the work, and what is accomplished, is not the work of the ministers alone, but of the whole church. That the work of spreading the gospel and converting sinners, belongs to the church and not to the ministers only, will appear,

First. From the exisence in the soul of every regenerated person, of a desire to have sinners converted to God. That such a desire exists, is manifested from the voice of the church addressing sinners: "And the Spirit and the bride say, come." By the bride, here, we understand the church. And this ardent desire to have sinners brought to God, is not an indication of enthusiasm, but of the presence of the Spirit of Christ. Now this desire implanted in the soul in the new creation, by "the author and finisher of our faith," was, no doubt, designed to lead to those holy labors of love, which would have for their object the thing desired. As the sensation of hunger was designed to lead us to take food into the stomach to support the body, so, the desire to have good done, a fruit of the Holy Spirit, is designed to move us to labor to accomplish good. And wherever this desire is found, we may regard it as an expression of the Lord's mind, to have us to labor to do good. And as such a feeling universally exists among Christians, they are all called upon to work in the vineyard of the Lord for the spread of the truth, and the salvation of the world.

Secondly. The glorious promise, "lo, I am with you always, even unto the end of the world," connected with the commission to preach the gospel to all nations, can not be expected to be fulfilled to any but those who help to perform the work. Consequently, if any members of the church deny the binding power of the commission upon them, they lose the precious promise, "lo, I am with you always." But as we presume, all Christians highly prize the promise, and ardently desire its fulfillment to them, we think they must, not only be willing, but anxious, to share in the labor, that they may enjoy the blessing.

Thirdly. In the instructive figure used by the apostle, in which he compares the church to the human body, and the members of the church; to the different members of the human body, we are taught that harmonious action should characterize all the members of the church; that all its parts are useful to the whole; that the most noble or most prominent are not to look upon the inferior as useless, or the latter to excuse themselves from the active duties of the church, and think that the former are to perform all the labor; that all the various parts are necessary in accomplishing the design of the Lord. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many." 1 Cor. 12: 12—14. "But now hath God set the members every one in the body, as it

hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body." Verses, 18, 19, 20.

Again: Christians are commanded to be of the same mind; and the necessity of this is apparent from the consideration that they are members of the same body. "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. Now as Christians are to be of the same mind, what must that mind be? It must evidently be the mind of Christ. And we have seen that his mind ardently desired the salvation of sinners. That the minds of ministers should be concerned for the salvation of sinners, and anxious for the spread of the gospel, will readily be admitted. But that all Christians ought to feel so, perhaps will be doubted by some. Now as all Christians are members of the same body, and are to be of the same mind, it is evident that the private members are to sympathize with the ministers in their anxious concern for the reformation of sinners. In this they are all to be of one mind, although each class of members, as well as each individual member, will have its proper place to fill, and its allotted part of the work to perform.

We must keep in mind that the church is the light of the world, and the salt of the earth—The instrument by which God designed to spread the Truth, and convert sinners. And what is the church, about which so much is said, and which is to accomplish so much? Is it some mysterious being, or some curious machine? It is the collective body of the faithful believers in Christ. And every Christian is a part of that body. And as the whole body has a great and important work to perform, each individual member which constitutes a part of that body, has a part of the work to perform.

Fourthly. As the number of active & zealous laborers in the cause of Christ in apostolic times are represented as the messengers and servants of the churches; as, "And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but *who was also chosen of the churches to travel with us* with this grace, which is administeied by us to the glory of the same Lord and declaration of your ready mind." 2 Cor. 8: 18, 19. "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: *or our brethren be inquired of, they are the messengers of the churches*, and the glory of Christ." Ver. 23d.; "For we preach not ourselves, but Christ Jesus the Lord; and *ourselves your servants* for Jesus' sake." 1 Cor. 4: 5; "I commend unto you Phebe our sister, which is *a servant of the church* which is at Cenchrea." Rom. 16: 1. From such cases as we have quoted, it would seem that the churches felt that the work of evangelizing was something in some degree committed to them, & that they labored to keep the trust with fidelity. Those who were the servants & messengers of the churches, were likewise the servants and messengers of God. But they did not serve two masters. Therefore, the cause of the churches was identical with the cause of God. The work of the ministry being regarded as the work of the churches, the members of the churches would be expected to feel interested in the success of the ministry. Hence, Paul calls upon the members of the churches to pray for the suc-

cess of the gospel, the preaching of the gospel being in a measure the work of the churches, and not merely the work of the ministers; as, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; *and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,* for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." Eph. 6: 18—20; "Finally, brethren, *pray for us, that the word of the Lord may have free course, and be glorified,* even as it is with you." 2 Thess. 3: 1.

We think from the Scriptures, in which our duty is taught, it will appear evident that the whole church should feel interested in the spread of the gospel, and in the conversion of the world. And if the interest which ought to be felt, is universally felt by all the members of the christian church, there will be then a readiness on the part of all to bear the burden of labor which is to be borne. A great deal of self-denial will be necessary if we accomplish much in spreading the glorious gospel of Christ. And as the ministers should be "ensamples to the flock," they should be willing to practice much self-de-nial; so did our blessed Master before us. And by the church having the living example of self-de-nial before it, in the lives of its ministers, and in remembering the example of him whose followers its members profess to be, and especially by considering the following words of him who is believed to have been a teacher come from God: "If any man will come after me, let him deny himself, and take up his cross and follow me." Where the grace of God is in the soul, these influences will be felt. And if they are felt, there will be a disposition felt throughout the church to sympathize with the ministers in their deprivations, necessities, trials, and labors. And that sympathy, if sincere, will incline those who profess it, to bear a part of the burden which the church is to bear, in fulfilling her commission, which requires her to give the gospel unto the world.

We hope there will be no disposition on the part of any Christians, to exonerate themselves from the duty of assisting in the spread of the gospel, and in saving sinners, which seems to devolve upon the members of the church of Christ. Should we not rejoice that God makes us the honored instruments of doing good? And should we not welcome with pleasure, every opportunity offered us of becoming more like Christ, "the image of the invisible God"? And when are we more like Christ, than when we are endeavoring to do good to the children of men, by laboring to bring them under the transforming power of the gospel? Said Jesus, "My Father worketh hitherto, and I work." And who then would be idle? And in what way can our time, or any other property that we possess, be better employed, than to have it employed in the cause of the Lord? "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 5—8.

J. Q.

For the Gospel Visitor.

AN EXHORTATION TO DUTY.

"Not forsaking the assembling of yourselves together, as the manner of

some is." Heb. 10: 25. Beloved brethren and sisters, being impressed with the importance of the divine injunction, contained in the above passage of scripture, I will endeavor, though I feel my weakness, to address a few thoughts to you upon the subject. I think it deserves the consideration of us all, to know whether we keep this commandment. I am fearful that some of my brethren and sisters stay away from the public meetings for worship, when there is no absolute necessity for them doing so. And when this is the case, is not the commandment violated? Remember the text says, "not forsaking the assembling of ourselves together, as the manner of some is." We should always try and be at the public meetings for worship; and not only our meetings for worship should not be neglected, but our church meetings likewise should be attended by every member of the church when there is no serious obstacle in the way. I am sorry to find so many of the members of the church frequently absent from our church meetings; and I think this indifference is a growing evil among us. Dear brethren, think of this, that you will have to give an account at the last day for neglecting your duty. Let me ask my brethren and sisters, and all who feel an interest in the cause of our divine Master, how can you forsake the assembling of yourselves together? how can you neglect so plain a duty? It does seem as if some do neglect it. This may seem like plain talk, but we must talk plain in this our day and generation to be understood.

It seems to me that some of our brethren are like those that were bidden to come to the great supper that we read of in St. Luke's Gospel, chap. xiv. "And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."

So it seems to me to be with some of the brethren. Some will say, the weather is too bad; another, I do not feel well; and another, I had forgotten the day on which the meeting was appointed. Now if there is a brother or sister who reads this, that makes such excuses, I would kindly say, O remember these are poor excuses before an allwise God. Brethren and sisters let us try and be punctual in attending to the meetings, and not forsake "the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." And let us not be ashamed to come out boldly on the side of the Lord. The Saviour says, "whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation," now mark these expressive words, "of him shall the Son of man be ashamed, when he comes with his holy angels." O brethren, we must forsake all for Christ's sake, and come up to the help of the Lord.

Now brethren, you who read this, examine yourselves whether you are of those who forsake the assembling of themselves together. And if you are, look at the worldly man, how ready he is to spend a considerable portion of his time in attending such meetings as he is interested in, such as political meetings &c. Now cannot Christians take time to attend such meetings

whether for worship, or for church business, as the welfare of their soul, and the prosperity of the church seem to require. O let us come together more frequently, and exhort one another, and let the people of the world see that we are the disciples of the Lord, because we love his service, and one another. We should try and strengthen one another, "as we see the day approaching." "By this shall all men know that ye are my disciples, if ye have love one to another." Dear brethren and sisters, take no offense at my remarks. I have not written to offend. I have been fearful that some of my brethren do not attend our meetings, both the meetings for worship and those for church business, as much as they should, and therefore I have felt like writing a little on the subject. I would say to such as neglect the meetings, be watchful or you will become cold, and become like unto those to whom the prophet speaks in the following language: "Tremble, ye women that are at ease; be troubled, ye careless ones." Is. 32: 11.

I would say a few words to the dear friends who are yet out of the ark of safety. How often do you assemble with the saints in the house of God. And what is it for? And what does it profit you? As we sometimes see you talking, and even laughing, and looking with an indifferent look over the congregation, we cannot but feel sorry that you do not more justly appreciate the value of sanctuary privileges, and that you do not feel a greater interest in improving them. O think there is a time coming, when those who laugh now, shall weep and mourn. Those delicate bodies that you spend so much time in dressing after the foolish fashions of this sinful world, must soon become food for worms. O take warning, and be entreated "to seek the Lord while he may be found, and to call upon him while he is near." It matters not whether you be old or young, now is the day of salvation. To-day is the accepted time. To-morrow you may be numbered with the sleeping dead. "Dust thou art, and unto dust shalt thou return." O young friends, when you go to the house of God, think what you should go there for.

J. C.

SKETCHES OF JERUSALEM.

Continued.

The present condition of this interesting country is most remarkable, and well worthy of deep consideration, when taken in connection with the history of the Jews, and the language of prophecy.

After the promulgation of the law and commandments to the children of Israel in the wilderness, a solemn warning was recorded in the books of the law by Moses against their disobedience. If they obeyed not the law and commandments, they were to be plucked from off the land they went in to possess—were to be scattered among all people, from one end of the earth even unto the other, and the land was to become desolate, and the cities waste.

"I record against you this day," says Moses, 'that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."

The curse was to alight upon the people, and upon the land; and all the denunciations of calamity and misfortune seem, in case of the continued disobedience of the Jews, to be directed to the consummation of three great catastrophes —the destruction of Jerusalem—the dispersion of the Jews—and the desolation of the land of promise. The prophecies connected with the destruction of Jerusalem and the dispersion of the Jews have been often dwelt upon, but those more immediately relating to the desolation of the Holy Land, "which was to be for a sign and a wonder," appear not to have attracted the same degree of attention.

"Behold, saith the Lord, I have created the smith that bloweth the coals in the fire, that

bringeth forth an instrument for his work, and I have created the waster to destroy.

"A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; a third part shall fall by the sword round about thee, and I will scatter a third part unto all the winds, and I will draw out a sword after them.

"Moreover, I will make the land waste and a reproach among the nations that are round about thee, and in the sight of all that pass by.

"I will stretch out my hand, and make the land desolate; yea, more desolate than the wilderness towards Diblath, and the cities that are inhabited shall be laid waste.

"There shall be no grapes on the vine, nor figs on the fig-trees, and the leaf shall fade, and the things I have given them shall pass away from them.

"I will bring the worst of the heathen, and they shall possess their houses. I will make the pomp of the strong to cease, and the land shall be desolate from all that is therein, because of the violence of them that dwell therein.

"The field is wasted, the land mourneth, for the corn is wasted; the new wine is dried up, the oil languisheth.

"The vine is dried up, the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field are withered, because joy is withered away from the sons of men.

"The stranger that is within thee shall get above thee very high, and thou shalt come down very low. The defenced city shall be left desolate, and the habitation forsaken and left like a wilderness.

"They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

"And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof."

"And," says Habbakuk, "Thou didst march through the land in indignation, thou didst thresh the heathen in anger. The fig tree shall not blossom, neither shall fruit be on the vine; the labor of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls!"

The miserable state of the land was to be such, that "the stranger that shall come from a far land shall say, where he sees the plagues of that land, and the sicknesses which the Lord hath laid upon it—and that it is not sown, nor beareth, nor any grass groweth thereon—

"Wherefore hath the Lord done thus unto the land?

"Then men shall say," etc. etc.

The desolation is spoken of as a *continuing* desolation following upon the destruction of Jerusalem, and the dispersion of the Jews. It is described as "the desolation of many generations," whilst the Jews are scattered in their enemies' land; and it seems to be distinctly foretold that this wasting and desolation are only to be terminated by the restoration of the Jews, when the "waste cities shall be builded, and the desolate places inhabited."

At the same time that the curse and the blessing were recorded by Moses in the wilderness, the Jews were told, that if even at the last they called to mind the things which Moses had set before them, and returned to the Lord their God, that then the "Lord will return and gather thee from all the nations whither he hath scattered thee, into the land which thy fathers possessed, and thou shalt possess it."

[To be continued.]

For the Visitor.

Likewise the Spirit also helpeth our Infirmities. Romans 8: 26.

How reviving to the soul, how encouraging to the mind of a disciple, to hear the experience of brethren and companions in the faith of Jesus! To this end the blessed spirit hath caused the saints of old to leave on record his dealings of love with their souls. Thus is the word of God most valuable for our instruction, edification, and comfort. Let no follower of the Lamb think he is singular in feeling an insupportable pressure of infirmities. No; the children of God in all ages knew and felt the same; whether prophets or apostles, none were perfectly free from inward distresses, temptations, fears, dejections, &c., all of which arise from our still possessing a fallen nature. They are our burdens; we cannot but feel them, and groan under them. O sad and dreadful fall, which has so terribly maimed and bruised the royal offspring of God! Our infirmities daily

preach to us our fall. Shortly we shall be perfectly freed from all; this is our glorious hope.

But, alas! how oft does present distress deject us, infirmities bow down our soul, faith grow languid, love decline, hope seem at the last gasp, just as if giving up the ghost!

And indeed all would end in dejection and despair, if the Lord was entirely to forsake his new creation. But that never can be while the Father loves, the Lamb pleads, and the Spirit hath power to help. Therefore when the Spirit sees the souls of his charge pressed above measure in themselves, and ready to sink under their burdens, he reaches forth a tender hand of assistance, helps against infirmities by enabling the soul to look to the adorable Jesus, to an everlasting covenant, to precious promises, to a reconciled God, and puts this sweet cry in the heart, Abba, Father! Then confidence revives, hope springs up afresh, love is excited, the power of prayer breaks forth in the heart, and ascends in sweet fervor from the soul.

Whatever flesh and blood may allege to the contrary, infirmities are made profitable to the soul; or St. Paul never would have declared, "Most gladly therefore will I glory in my infirmities." Why? Is there any good in them that they should be desired? No; but that "the power of Christ may rest upon us." 2 Cor. 12: 9. "Grieve not the Holy Spirit." Ephes. 4: 30.

Eternal Spirit! we confess
And sing the wonders of thy grace;
Thy pow'r conveys our blessings down
From God the Father and the Son;
Enlighten'd by thy heav'nly rays
Our shades and darkness turn'd to day
Thine inward teachings make us know
Our dangers and our refuge too.

B. S. L.

CHRIST A REVELATION OF PERFECT LOVE.

BY DR. CHANNING.

It was the great purpose of Christ to create the world anew, to make a deep, broad, enduring change in human beings. He came to breathe his own soul into men, to bring them through faith into a connexion and sympathy with himself, by which they would receive his divine virtue, as the branches receive quickening influences from the vine in which they abide, and the limbs from the head to which they are vitally bound.

It was especially the purpose of Jesus Christ, to redeem men from the slavery of selfishness, to raise them to a divine, disinterested love. By this he intended that his followers should be known, that his religion should be broadly divided from all former institutions. He meant that this should be worn as a frontlet on the brow, should beam as a light from the countenance, should shed a grace over the manners, should give tones of sympathy to the voice, and especially should give energy to the will, energy to do and suffer for others' good. Here is one of the grand distinctions of Christianity, incomparably grander than all the mysteries which have borne its name. Our knowledge of Christianity is to be measured, not by the laboriousness with which we have dived into the depths of theological systems, but by our comprehension of the nature, extent, energy and glory of that disinterested principle, which Christ enjoined as our likeness to God, and as the perfection of human nature.

This disinterestedness of Christianity is to be learned from Christ himself, and from no other. It had dawned on the world before, in illustrious men, in prophets, sages and legislators. But its

full orb rose at Bethlehem. All the preceding history of the world gives but broken hints of the love which shone forth from Christ. Nor can this be learned from his precepts alone. We must go to his life, especially to his cross. His cross was the throne of his love. There it reigned, there it triumphed. On the countenance of the crucified Saviour there was one expression stronger than of dying agony,—the expression of calm, meek, unconquered, boundless love. I repeat it, the cross alone can teach us the energy and grandeur of the love, which Christ came to impart. There we see its illimitableness; for he died for the whole world. There we learn its inexhaustible placability; for he died for the very enemies whose hands were reeking with his blood. There we learn its self-immolating strength; for he resigned every good of life, and endured intensest pains, in the cause of our race. There we learn its spiritual elevation; for he died not to enrich men with outward and worldly goods, but to breathe new life, health, purity, into the soul. There we learn its far-reaching aim; for he died to give immortality of happiness. There we learn its tenderness and sympathy; for amidst his cares for the world, his heart overflowed with gratitude and love for his honored mother. There, in a word, we learn its Divinity; for he suffered through his participation of the spirit and his devotion to the purposes of God, through unity of heart and will with his heavenly Father.

It is one of our chief privileges, as Christians, that we have in Jesus Christ a revelation of Perfect Love. This great idea comes forth to us from his life and teaching, as a distinct and bright reality. To understand this is to understand Christianity. To call forth in us a corresponding energy of disinterested affection, is the mission which Christianity has to accomplish on the earth.

There is one characteristic of the love of Christ, to which the Christian world are now waking up as from long sleep, and which is to do more than all things for the renovation of the world. He loved individual man. Before his time, the most admired form of goodness was patriotism. Men loved their country, but cared nothing for their fellow-creatures beyond the limits of country, and cared little for the individual within those limits, devoting themselves to public interests and especially to what was called the glory of the State. The legislator, seeking by his institutions to exalt his country above its rivals, and the warrior, fastening its yoke on its foes and crowning it with bloody laurels, were the great names of earlier times. Christ loved man, not masses of men; loved each and all, and not a particular country and class. The human being was dear to him for his own sake; not for the spot of earth on which he lived, not for the language he spoke, not for his rank in life, but for his humanity, for his spiritual nature, for the image of God in which he was made. Nothing outward in human condition engrossed the notice, or narrowed the sympathies of Jesus. He looked to the human soul. That he loved. That divine spark he desired to cherish, no matter where it dwelt, no matter how it was dimmed. He loved man for his own sake, and all men without exclusion or exception. His ministry was not confined to a church, a chosen congregation. On the mount he opened his mouth and spake to the promiscuous multitude. From the bosom of the lake he delivered his parables to the throng which lined its shores. His church was nature, the

unconfined air and earth; and his truths, like the blessed influence of nature's sunshine and rain, fell on each and all. He lived in the highway, the street, the places of concourse, and welcomed the eager crowds which gathered round him from every sphere and rank of life. Nor was it to crowds that his sympathy was confined. He did not need a multitude to excite him. The humblest individual drew his regards. He took the little child into his arms, and blessed it; he heard the beggar crying to him by the wayside where he sat for alms; and in the anguish of death, he administered consolation to a malefactor expiring at his side. In this shone forth the divine wisdom as well as the love of Jesus, that he understood the worth of a human being. So truly did he comprehend it, that, as I think, he would have counted himself repaid for all his teachings and mighty works, for all his toils, and sufferings, and bitter death, by the redemption of a single soul. His love to every human being surpassed that of a parent to an only child. Jesus was great in all things, but in nothing greater than in his comprehension of a human spirit. Before his time no one dreamed of it. The many had been sacrificed to the few. The mass of men had been trodden under foot. History had been but a record of struggles and institution, which breathed nothing so strongly as contempt of the human race.

A CHRISTIAN LITERATURE.

The literature, then, which the age demands, and which will truly bless our country, is a literature which bows, with unquestioning submission, to the Bible—which perceiving on its front the stamp of DIVINITY, receives, with childlike confidence all its announcements, as so many axioms of infallible truth. Let it not be, for a moment, imagined that this is degrading. Newton thought not so. "We account," says this master mind, "the Scriptures of God, the most sublime philosophy." In consonance with this declaration of the first of philosophers, we may fearlessly assert, that the most exalted exercise of the most exalted intellect is implicit submission to ETERNAL WISDOM AND TRUTH. And when this spirit shall prevail; when it shall pervade the mind of every favorite author, and thoroughly imbue his writings; when it shall become an essential passport to public favor, when the whole reading community shall be daily familiarized to the views and sentiments of HEAVEN, the effect will be most auspicious. Truth and virtue will stand forth in all their loveliness. Error and vice will shrink away abashed. The standard of public morals will be elevated. The public taste will be corrected and refined. And the whole tribe of immoral, infidel, atheistic writers, the opprobrium and bane of their species, will sink into merited contempt.

Nor is even this all. While the public *heart* is purified, the public *intellect* will be expanded and improved. The discoveries of revelation, like the rays of the sun, irradiate and warm and quicken every thing on which they fall. They have a grandeur, an interest, a power, which rouses and strengthens all the faculties of the soul. Let the truths of the Bible be not merely conned, but illustrated and impressed, in our schools; and millions of young minds, torpid or trifling before, will spring into healthful and vigorous action. Let the beauties and sublimities of the sacred volume be familiarized in our colleges; and it will be seen and felt how tame,

comparatively, is all the boasted eloquence and poetry of Greece and Rome. Let the Scriptures be the *Hippocrene* of our poets; and their pages will cease to be invitations to slumber. Let the great and soul-thrilling verities of inspiration be uttered in all their simplicity, and richness, and variety, from our pulpits; and it will be seen at once, that while they purify the heart, and prepare man for heaven, they awaken trains of thought, rouse the dormant faculties, and invigorate the mind to action—incomparably more than all the forms of logic, or the dull and heartless discipline of the schools.—*D. Dana.*

SOMETHING TOO GOOD TO BE LOST.

(Conclusion from page 159.

3dly, As to the latter clause; "In good hands, they may be made to pave the way to it."

How beautifully does it combine the sense of a great many important passages of Scripture; for instance, our blessed Saviour, in giving charge concerning alms, cautions against seeking honor or applause; or in his own language, "Not to sound a trumpet &c." But in conclusion tells us to "do our arms in secret," adding, your Father, which seeth in secret shall reward thee openly." Likewise Matt. 25th chap. where foretelling of the great separation: those on the right hand did not even know when they had done those things. What they had done, was done from a sense of duty, without respect of person: not as some are to be found in our day, who must first know the reason, and extent of poverty; also what others have done, or are willing to do, before their hand is opened. To such apply the following lines. "What is Charity?"

'Tis not to pause when at the door,
A shivering brother stands.
Or ask the cause that made him poor,
Or why he help demands.

Such it seems were those on the left hand, they did not seem to know one opportunity of doing good that they had neglected. They probably were of those who say, "it is their own fault, if they would manage right they would need no help, &c. But does not the Saviour say, "The poor ye have always with you." In such hands, then, wealth is not likely to pave the way, but rather to draw them aside, if they had ever entered upon it. Here I will insert a beautiful note or two, from the "Cottage Bible," on Matt. 19: 23. *Cecil* said to one of his parishioners, I understand you are dangerously situated! He then paused. The man replied, that he was not aware of it. He answered, I thought it was probable you were not; and therefore I called on you; I hear you are getting rich; take care, for it is the road by which the devil leads thousands to destruction!"

Again on Mark 10th chap. 25th. v. is the following note: "When Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, &c., at Hampton court, what ideas did they awaken in the mind of that great man? Instead of a flattening compliment, which was expected, "Ah! David, David, said the doctor, these are things which make a death-bed terrible." To the head of this page I had written, some weeks ago, and upon reviewing it, laid it by, thinking it would be better not to send it: but when the March No of the Visitor came to hand, I therein found a query to the editors, concerning a widow taking, what lawfully is hers; it appeared to me, that I afresh saw the necessity of throwing in my mite, with my breth-

ren's to guard and warn, against every species of covetousness. (The word may seem to sound hard here, but I have no other one, to answer in its place.) Permit me to say here, what I frequently have said, and oftener thought: if any of those, that in truth have entered upon the narrow way; or as virgins have went forth to meet the "Bridegroom," shall prove to be foolish virgins, or be denied admittance to the great supper, I verily believe a majority of such souls must attribute their backsliding to this very source, as the blessed Saviour terms it, *"The deceitfulness of riches;"* though they hold it under different names, such as, Frugality, Economy, &c.. It seemeth to me there is no other besetment that can muster up such a parade of names, to hide its deformity, or to make itself appear a Christian principle. To be frugal, saving, and industrious, are true Christian principles. But my dear brethren! how often do we see those of our brethren, who, by observing those principles and thereby acquiring considerable wealth, might now be a great help in the church, but instead of this, they have so much to attend to at home, that they can hardly get time to accompany a poor ministering brother when he is called out, and has to leave every thing, whether he has any one else to attend to it or not. But so the Savior said it would be: one had bought a piece of ground, another, five yoke of oxen, a third married a wife; in themselves all lawful things; but being unlawfully used, they may prevent us from tasting of that great supper.

I intimated before, that the query in the Visitor induced me to finish, and send on this article; I farther feel it my duty to say, that I fully agree with the Editors' answer thereto: but by way of caution would say to them: beware of hastily answering such local and one-sided questions; for, in churches numbering perhaps upwards of two hundred members, it would seem, any teachable child of God could get council on all doubtful matters.

D.

For The Gospel Visitor.

REMARKS ON MATT. 12: 43, &c.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeketh rest, and findeth none. Then he saith, I will return into my house, from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter, and dwell there, and the last state of that man is worse than the first. Even so shall it be also to this generation.

There seems to be great danger, if a man once is enlightened by the Spirit of God, and has submitted to God's word, and he now stands still, or in other words "is found *empty*." Then that same spirit, that had "gone out," returns again, and "taketh with himself seven other spirits more wicked than himself." (The german translation says, "And if they get in") they dwell there, and the last state of that man is worse than the first.

The first state seems to be a barren and cold state, whether in ungodliness or sinning against God, it is still not so much in the light. When once the light came into the world, then men could see, and the Saviour's presence often caused the evil spirit to go out of the man. Thus in the Saviour's days even the Scribes and Pharisees saw the light, but relying on their own righteousness, they despised the counsel of

God against themselves, and were not baptized, nor would they follow the Saviour. They were empty, and so it happened with that generation, that their last state was worse than the first.

This will be applicable in our days. When men become enlightened, and the evil spirit is going out,—if man will not go forward as Christ commands, he will be empty, swept and garnished, and now the evil spirit tries to return, but not by himself, but takes seven other spirits worse than himself. What kind of spirits may he now make choice of?—A very suitable *one* will be that one which teaches, that it is no difference how to serve the Lord. *A second*—Baptism is not essential to salvation. A *third* one may probably be the spirit of pride, saying, You can wear what you please (fashionable dress,) it will not injure you. A *fourth* one may be the spirit of covetousness. A *fifth* may raise scruples about the word of the Lord, and cause contentions about small matters. A *sixth* may be the impure spirit of fornication, adultery and polygamy. The *seventh* will cap the climax with downright infidelity.

These, if they all get in, and take possession, will make the case of a man more hopeless than while he yet lived in ignorance and open sin. They may allow him some form of religion, provided only that he will submit to their service. They will teach him, that any kind or no kind of worship will do; any baptism or no baptism may answer just as well; you may dress in purple and fine linen, and fare sumptuously every day, like the rich man, and yet all will be well at last; you need not be afraid of what many call the word of God, for it is full of contradictions, and does not mean what it says. Enjoy life, while you may, and do as you please, only be careful that the law take not hold of you. And if death comes, as it may come at some future day and time, never fear the judgment which some say is to come, for death will make an end of you;—a life after death, immortality, a just retribution for the deeds done in the body, whether they be good or evil, a resurrection of the body, &c. &c., are all imagining things, having no reality. They were merely invented by priestcraft and kingcraft to keep in subjection the ignorant multitude.

Thus the state of such a man is worse than the first.

J. P.

An Explanation.—The Religious Herald.

In the January No. of the Gospel Visitor a letter was published from Michael Landes who was formerly in fellowship with the church of the brethren, but who at present is not. This letter contained the confession of faith of Michael Landes and his brethren. The religious Herald took the letter above referred to for an exposition of the faith of the brethren, and requested some further information concerning them. We have designed complying with the request, but hitherto have not found it convenient to do so. Although we do not acknowledge the published letter of M. Landes as the confession of our faith, we hold a number of doctrines in common with him, as we do with other religious communities. The doctrines held by us as a Christian Society we believe were held by the Apostolic Church, and were revived during the great Reformation in Germany. Our church took its present organized form about the beginning of the eighteenth

entury. A few serious minded per-ons, being neighbors, united together o seek by fasting and prayer, and by eading the Scriptures, their duties as he followers of the Lord Jesus Christ. They found that faithfulness to their Lord and Master, would require a con-iderable deviation from the practices of he body of professors of Christianity round them. They found that a be-iever was the only proper subject, and immersion the only proper mode of bap-ism. They also found that the church f Christ was separated from the world y a holiness of life measured by the tandard of holiness as found in the Christian Scriptures. These they re-olved to follow as the rule of their life, nd to carry out their duty as taught herein. By so doing they subjected hemselves to severe persecution. They vere driven from place to place till they ame to America in 1719.

The principal points, if our recollec-ion is correct, (for we have not the "Herald" before us which contained he request) upon which information vas desired, are the following: First, re the brethren a branch of the people alled Tunkers: Secondly, what is our umber. To which we reply: We are requently known by the name of Tun-ers; and although we care but little y what name we are called, so it does ot convey a wrong idea of our charac-r or sentiments, yet we do not prefer hat name, and we have never assumed . By having that name given to us e have been confounded with the eventh Day Baptists of Ephrata and ther settlements, who are also called unkers, and who have separate houses r the men and women, and who do not llow of marriage, and who are alto-ether another community. The name e prefer is *Brethren;* a name very fre-quently applied in the Scriptures to the believers comprising the family of God. We have no written confession of faith apart from the Christian Scriptures.

We have no date upon which a cor-rect estimation of our number can be made; but we judge it is about twenty thousand.

QUERIES ANSWERED.

1. Why are the brethren so strenuous upon the commandments, and yet do not observe the breaking of bread from house to house? Acts 2: 46, 47. I have been very much reproved by some of our Christian friends, who observe it on sabbath morning.

ANSWER.—We see nothing in the text alluded to, which condemns the brethren of inconsistency, although they contend strenuously for the keeping of the commandments. The text reads, "And they, continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

If the communion bread and cup are referred to in this text, there is nothing to show us on what days of the week it was partaken of, or how often. But it is not certain that the communion is referred to, since the same phrase, *break-of bread*, is used, Luke 24: 35, where it is plain the communion is not intended.

But what is the commandment in the text which the brethren do not observe? We cannot percieve any commandment in it. If Luke means that the early Christians whose practices he is narra-

ting, broke the communion bread from house to house, they did so, no doubt, because they had no regular meeting place in which they could attend to the ordinance. And where the brethren have no meeting houses, they break bread at the houses of the brethren, and "from house to house." But if Luke is to be understood as referring to the common meal, then the brethren imitate the early Christians in that respect, since they often eat with one another.

We have no scripture informing us how often the breaking of bread is to be observed, or on what day of the week. The brethren frequently observe it on the first day of the week, but we know of no scriptural authority for confining the observance of the ordinance to that day.

2. Is it right for brethren, and especially for ministering brethren, to attend political meetings where poles are raised?

C. G.

ANSWER.—Our brethren in council have concluded that brethren ought not to attend such meetings, and in that conclusion we fully coincide. We are fearful that the general tendency of those meetings upon the religious feelings and the religious character of the community is not favorable. However good any principles may be, we are not to seek their promotion by any means but such as the letter and spirit of Christianity will permit. We are forbidden to "do evil that good may come."

We think there are very few of those "who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost," who will not in the sober moments of reflection acknowledge that the raising of poles, and other vain displays of badges, and decorated horses, &c. which constitute an important part o the business of those meetings, do no well become the humble follower o Christ, who professes to be dead to th world. And yet those, or some of the at least, who disapprove of those thing when the mind is calm, the judgmen free, and the conscience tender, are, un der the periodical excitement wit which we are visited, seen minglin with the tumultuous multitude. W are very sorry that so many professo of Christianity have been led by th current of circumstances which ha been brought to bear against them, t give their influence to encourage polit cal parades. Christians, as the ligh of the world, should let their ligh shine. And as the salt of the earth they should be careful not to lose the savor, or influence, but exert it for th promotion of the glory of God, and f the discountenancing of every thin which has a tendency to retard th cause of practical piety, or to advan any kind of evil.

3. Is it right for a christian brother serve as an associate judge in the cou of common pleas?

C. G.

ANSWER.—We do not like to see brother desirous of obtaining a civ office. Indeed, we do not think a Chr tian should desire or accept of a civil o fice, unless he is sure upon a close exa ination of his heart, that his desire to serve God in that office and not hi self. Those official places in the wor expose those who fill them to ma temptations. And let us remember th we are daily (for Christians are to pr the substance of the Lord's prayer d ly) to pray, "lead us not into temp tion." And then if we pursue a cou consistent with our prayers, we w

shun every place as far as duty will permit, which exposes us to temptation. Those duties pertaining to those civil offices, bring the incumbents into such constant intercourse with the world and worldly people, that they will be in danger of partaking of a worldly spirit in a large degree. And if they are professors of religion, there is much danger of them having their affections drawn from the Christian brotherhood, from the Lord, his house, and his service, and of having them given to the world, to worldly company, to worldly conversation, and to worldly amusements.

Christians are said to have their "conversation in heaven"; they are said to desire "a heavenly country", and they are directed by the Savior to "lay up treasures in heaven." They are also represented to be "dead with Christ from the rudiments of the world." Where Christians possess the heavenly mind alluded to in the above passage, we think they will want no more to do with the world than what duty requires. We do not think that Christ requires his disciples to live secluded from the world; but rather to be actively engaged in doing good in the world. But then it is very necessary that they be very watchful that the love to, and the desire for, the world, do not get the mastery over them.

This, however, is plain, that no Christian can fill any office, the duties of which would require him to violate any of his christian principles. For example, the brethren believe it is wrong to swear; then, no brother can consistently fill any office which would require him to take an oath himself, or require him to administer an oath to others.

When we consider the character of the humble disciples of Jesus, as that character is drawn in the gospel, and the many temptations to which they are exposed by mingling much with the world, & entertaining the fears that we do, that many of us have scarcely enough of the Spirit of God to enable us to resist those temptations, we think it would be better for brethren not to seek any worldly offices, but rather seek more of the grace of God, and higher attainments in the divine life of Christianity.

4. If a poor brother dies at the house of a person who is not a member of the church, does the law of the Christian Scripture require the brethren to pay the funeral expenses of the deceased brother? We read the following language in Paul's epistle to the Romans: For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. Rom. 15: 26.

A member of the Church.

ANSWER.—When a brother dies under the circumstances alluded to in the query, and leaves no property to pay the expenses of his funeral, it certainly is the duty of the church of which the deceased was a member, to have him decently interred, and also to pay the funeral expenses, unless the friend in whose house he dies, generously defrays the expenses himself. It is not only the duty of brethren to pay the funeral expenses in such cases as we have under consideration, but it is likewise their duty to visit such brethren in their affliction, and administer to them both spiritual and temporal comforts as the cases may require, and as opportunities will permit.

The Saviour and John the baptist, were both buried by their disciples. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

5. Was Apollos endowed with the Holy Spirit as the Apostles were?—Please let us hear something, not that we have the itching ear, but for our instruction.

G. V. K.

ANSWER.—Christianity in developing itself in the life and experience of Apollos, no doubt, manifested itself in that gradual advancement which characterized its progress in ordinary cases. We meet with him in sacred history, first at Ephesus. We find him there advocating the cause of Christianity with a burning zeal and powerful eloquence. But his knowledge of the scriptures was limited, as he only knew the baptism of John. He, however, was anxious to learn, and received instruction from Aquilla and Priscilla.

At Corinth his preaching seems to have been popular, and he was preferred by some to Paul. And although Paul reproved the Corinthian church for its divisions, he does not seem to have censured Apollos. On the contrary, he speaks in commendable terms of him, and acknowledges a striking union between himself and Apollos, in these words: "Now he that planteth, and he that watereth are one." 1 Cor. 3: 8. Paul seems to have felt a peculiar regard for Apollos, as appears from his direction to Titus: "Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them." Titus 3: 13.

We then conclude, that, although it is likely, that he did not possess the Christian measure of the Holy Spirit when we first meet with him at Ephesus, yet after that we think he may have attained unto that measure, and may be said to have been endowed with the Holy Spirit, as it was then common for ministers of the Gospel to be endowed with it, and he is recognized by Paul as a minister, in the following terms: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" 1 Cor. 3: 5.

Selected for the Gospel Visitor.

DIRECTLY TO THE POINT.

The liberty of opinion allowed in theological institutions, is thus graphically portrayed bythe Rev. H. W. Beecher:

There is nothing imaginary in the statement that the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way. During the whole course of seven years, the Protestant candidate for the ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need to be told that he studies under a tremendous pressure of motive? Is that freedom of opinion, the liberty wherewith Christ maketh free? Rome would have given that. Every one of her clergy might have studied the Bible, to find the pontifical creed, on the pain of death. Was that liberty? Hence, I say, that liberty of opinion in our theological seminaries is a mere form, to say nothing of the thumbscrew of criticism by which every original mind is tortured into negative propriety. The whole boasted liberty of the students consists in a choice of chains—a choice of handcuffs—Whether he will wear the Presbyterian handcuffs, Baptist, Methodist, Episcopalian, or other evangelical handcuffs. Hence it has now come to pass that the ministry themselves dare not study the Bible. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their peo-

ple what they find there. There is something criminal in saying something new. It is shocking to utter words that have not the mould of age upon them.

M. M.

THE FAMILY CIRCLE.

THE HOMESTEAD.

"How dear to my heart are the scenes of my childhood."

How sacred the recollections that cluster around the spot where we were born,—the spot where first we learned to look upon the beauties of nature,—the green sward—the waving corn—the stately tree—and the little, clear, bubbling spring at its root, from which during the long, long days of summer school, we slaked our thirst, or sought a short relief from the tiresome, straight-backed school-house bench; the rippling brook, with its grassy banks, and speckled trout, and little falls that turned the tiny wheel.

The place where we first chased the gay butterfly and timid 'chipmunc'; where first we tangled the grass of the mower by searching the delicious strawberry, and where first we plucked the bright tempting cherry, the luscious peach, the dainty pear, and the always enduring and ever grateful apple.

Where, with brothers and sisters and little visiting friends, we had our play-houses—our ovens of sand—our acorn cups and saucers, and plates of broken china, and made the miniature stately calls and formal tea-parties; and with what stately stride we imitated the walk of our elders in doing it;—where we played 'keep school' and 'preach,' and anon, with hardback blossoms or cockerel's feathers in our caps, we strutted forth, the embryo defenders of our country's rights, the gallant volunteers.

The place where first we learned to listen to the rapturous notes of the free happy, orchard melodists—the robin and her associates to the chattering swallow, and the plaintive whip-poor-will.

The place where first we learned to lisp the names of father and mother; and to utter the first pure sentiments of fraternal love for brother, and for 'sister dear.'

But above all, and more than all, the spot where first the holy love of a mother taught our infant thoughts to revere, and our infant lips to pray, "Our Father, who art in Heaven."

How intimately and indissolubly connected with, how wholly enshrined upon, the spot where we were born—the old homestead,—are all the recollections of the pure, gushing joys of early years! And who, in after life, can see a stranger lord of that manor, without a pang of sorrow? Who would not then feel that such possession is sacrilegious?

"Give, Oh, give me back my home,
My own dear, NATIVE home."

MISCELLANEOUS.

The PULPIT DEFENDING the stage.

Dr. Bellows, a Unitarian minister of New York, recently delivered a discourse in that city, in defence of Theatrical amusements. He went for having Theaters reformed, and for having such a moral character given them, that their influence upon the morals of the community will not be injurious. We shall probably hereafter hear of the establishment of Christian Theaters for the amusement of Christians. The apostle Paul foretells the rising up of some who should have the form of godliness, but would deny the power thereof, and who would be lovers of pleasures more than

lovers of God. Such Christians will perhaps patronize Theaters.

Captive negroes rescued.

An American schooner engaged in the slave trade was lately captured in the West Indies, having 373 Africans on board. No less than 127 fell victims to the horrors of the middle passage during a voyage of 29 days. It is said that the poor captives were in a wretched condition, all of them were naked—and the greater part seemed to have been half starved. They were packed closely together, and covered with dirt and vermin. Humane persons had their sympathies excited at witnessing the sufferings of the poor negroes, and liberally contributed to promote their comfort. A steer was killed, and soup was prepared for the sufferers. While the food was preparing, the whole of the human cargo was brought on deck and washed, and had blankets given to them until clothing could be procured. Thirty of them were nearly dead, but it was hoped that by kind attention they would recover. The captives were packed between two decks where they had scarcely room to move. They were compelled to sit in a painful posture, eighteen inches only being allowed for each to turn in, and in a deck room of 30 feet in length 300 human beings were stowed away, and brought up in companies once every day to get a small portion of fresh air.

The Mormons.

It is said that the Mormons are organizing, and making war-like preparations; supposed to be for the resistance to the United States authority. It is also said that the authority of the United States has been openly defied, and that the Mormons declare that they will not obey any one unless he is a Mormon.

The present appearance of things in Utah, forebode trouble in that Territory.

An address to the Christians of the United States.

An address from the Evangelical Christians of Geneva in Switzerland, has been sent to the Evangelical Christians of the United States, upon the subject of slavery. It is signed by above forty of the most active and prominent professors of Christianity in the country. The name of Dr. D' Aubigne, the well known author of the History of the Reformation heads the number. The address is written in an excellant spirit, and concludes as follows:

"Dear brethren, listen to those voices, which come from a far distant land at the foot of the Alps, from the town of Reformation, and are raised in concert with those in France and other countries. We would entreat you by the most precious interests; in the name of the prosperity of the Union, of the peace, of the glory of your country; in the name of the cause of true liberty; and, above all, of the holy and great cause of Christianity, to do all in your power, with an unflinching fidelity, to bring about the suppression of slavery & the establishment of social liberty in your country. Let it be done with wisdom, with kindness, with justice, without disturbing the public peace, but, notwithstanding, as promptly and as universally as possible.

Should this step offend you, dear brethren, we pray you to forgive us. We conjure you to bear with us. We say with St. Paul to the Corinthians, "If we are foolish, it is for the love of you"; it is, we believe, for the glory of Jesus Christ; it is because we thought that God had called us to do so in a special manner.

We live in solemn times. A new era is dawning on this question, not only in your country but in the whole civilized world. Universal attention is aroused. Every where public opinion pronounces with decision on this subject. The time is certainly come when America must give satisfaction to the claims of Christianity. We know that it is not easy to find the means of obtaining this end. There will be many shoals and difficulties, but we know that your people have more courage than many others to surmount all those obstacles, and that the Lord will give the victory to those who are on his side. Let nothing stop your progress; combat slavery in the spirit of the gospel, and not in a mere worldly spirit. Seek, above all, the means of attaining this excellent end, in a spirit of prayer.—Look to the Word of God, to the spirit of Christianity, to the requirements of morality and liberty, and to Jesus the Redeemer, and thus go forward in the Lord's name. May God be your strength in this great, salutary, just and Christian work. Let us assure you that such shall be our constant prayer!"

Editorial.

OUR NEW LOCATION.

The location we formerly occupied, was attended with many inconveniences both in preparing and sending our Publication to our subscribers, as it was also in complying with calls to visit the churches. We therefore felt the necessity of making a change,& yet felt a reluctance to do so, when we considered the additional expense we should incur in supporting our families in town; the income of our business being such, that it is necessary to make our expenditures with economy. We, however, seriously, and prayerfully considered the subject, and concluded it to be our duty to try if possible to occupy a situation more favorable for usefulness.

But the question, To what place shall we remove? was not easily answered, under the circumstances we found ourselves placed. Although the congregation here is very small, the idea of leaving the few members without a minister, as there would be no minister left should we both leave them, was not a pleasant one. We finally concluded to remove, and to locate in this place, as we would then be still within the limits of our little church, and await the further openings of the Lord.

We trust it is our desire to be useful to the brotherhood, and to all others to whom our influence extends. It was not only to increase our facilities to send out our Publication, that we desired a more favorable location, but the idea of establishing a school, a subject heretofore introduced, to meet the wants of such of the brethren who desire better opportunities than are now enjoyed among us for obtaining an intellectual & christian education for their youth, to prepare them for the useful occupations of life, has not been abandoned by us. The propriety of an institution of the kind contemplated, becomes more apparent as our observations extend, and our reflections upon the subject multiply.

Knowing that some of our beloved brethren do not favor the idea of a school, such as we wish to have established, we have refrained from urging it forward too fast, hoping that if it should meet the approbation of the Lord, the plan would in time be matured, and the various means necessary for its execution obtained. We desire the brethren to give this subject a place in their prayers, &

to favor us with any suggestions or encouragements that they may have to offer.

We think our location here would in many respects be a favorable one for a school of the kind contemplated. Columbiana, our present location, is a thriving Village, on the Pittsburg, Fort Wayne, and Chicago Rail Road, about sixty miles west of Pittsburg. It is thought to be as healthy a location as the state affords. The necessaries of life are as readily obtained here, and at as low a price, as elsewhere. So far as as we have become acquainted with the inhabitants of the place, we judge them to be kind & friendly. In morality and sobriety they are not, we think, behind those of other places in general.

We invite our brethren and friends to call and see us when convenient. And when any are seeking a location for business in some town, we would invite them to examine the advantages this place possesses for business. And should any wish to purchase land in an old and well improved country, perhaps they might suit themselves in this vicinity.

EXTRACT OF A LETTER.

Brethren, we as a club for the Gospel Visitor, expected to receive some benefit from it, by subscribing for it. But it appears that we cant get them only when we write for them. We have wrote sometime ago and got the November number and have got none since. We would thank you to send us the Visitors or the money. The brethren think they do not get justice done them. They think when they deal with brethren, to have justice done, and especially, from those who profess to be the leaders, &c.—

REPLY.

Dear brethren.

Your letter dated March 5, came to hand stating that as a club for the Gospel Visitor you expected to receive some benefit from it by subscribing for it &c. By this we surmise that you sent us your subscription;—but we must tell you, that we never received any thing within the last five months from you, and must therefore conclude, that if you did send, which you do not tell us in plain terms, your letter is lost as we are sorry to say several others have been, and among these one of your own county with $17 enclosed. Still, being apprised of the fact, we have sent the Visitor to all subscribers, whether their money came to hand or not.

But subscribers should never be silent so long, when no Visitor comes. At farthest in two or three weeks after their first letter is sent (unless coming from Oregon or California) the Visitor should come, and if not, they should write again, for then there is something wrong. We are sorry you neglected this, and also, instead of stating the simple facts of the case, (when you had written, what was the main object of that letter, how much was enclosed &c.) you give way to evil surmising, and unkind language. You ought to have remembered that "Charity thinketh no evil." After a moments reflection you would have seen the possibility of our being innocent of the failure, and that we could have no earthly reason in withholding the Visitor from those who subscribed and paid for it, though we might accidentally overlook and make mistakes, which we are always glad to correct, when apprised of them. But let this suffice.

We would send now the Visitor at once to all those names given in your lines, if we knew their postoffice-direction. But this not being given, we must wait till you give us the necessary information. Please state in your next, when you did send your subscription? Whether the money was enclosed? Where you mailed the letter? &c. together with the proper direction of each subscriber.

Yours in love, though somewhat grieved not for the loss of money, but rather for something more highly to the prized.

THE EDITORS.

☞To SUBSCRIBERS.☜

As this No. of the Gospel Visitor will conclude the subscription year of a number of our subscribers, we would remind them of the circumstance, and solicit a renewal of their subscriptions. We would prefer that all subscriptions commence at the beginning of the year. (January.) Consequently, those whose subscriptions expire with this No., and who wish to continue the Visitor, had better pay for the balance of the present year only, or for the balance of the present, and the whole of the next! We hope that those of our subscribers, to whom the above reference is made, and who wish to have the Visitor continued, will please let us hear from them soon.

Poetry.

Communicated by Request.

ON THE DEATH OF BR. FAHRNEY'S DAUGHTER.

'Tis o'er, the mortal strife is past,
The pulse forgets to play,
The imprisoned soul is freed at last—
Has burst its house of clay.

Upwards it wings its joyful flight
To swell the songs above—
To shine in blood-bought robes of white,
And wear a crown of love.

When lo! a bright celestial guard,
Unseen by mortal eyes,
Escorts her up the ethereal road;
O'er countless worlds they rise.

Adieu to earth with all its woes,
Its sufferings, griefs, and fears;
I go where purest pleasures flow,
Unsoil'd by sorrow's tears.

A soul redeemed from yonder world,
By Jesus' boundless grace;
Open ye glittering gates of pearl,
And let her take her place.

Salute her, all ye blood-washed throng,
She's purified from sin;
Ye seraphs, raise your anthems higher,
And hail her welcome in.

O happy state! released from sin;
No more by grief oppressed;
Who would not cheerfully die to gain
That sweet and heav'nly rest?

And shall we mourn, that she so soon
Hath gain'd the immortal prize?
Her sun, indeed, went down ere noon,
But soon again 'twill rise.

Soon, soon, that lovely clay refined,
Shall break th' fetters of the tomb,
And shall with its own triumphant mind
In deathless beauty shine.

Ye tender parents, dry up your tears,
Your daughter's safe in heaven;
And when the Savior does appear,
A like boon to you'll be given.

H. K. of M.

OBITUARY.

DIED in Miami county, Ind'a. on the 11th of January last, FREDERICK SNIDER, a young german man, aged 30 years. He left his home with a team, and went to Peru. On his return, his horses ran away, and threw him off, and broke his skull. He lived about 40 hours after he received the injury.

DIED on the 9th of February, in the same neighborhood, MOSES LARMORE, from the consequences of drinking intoxicating liquors. Aged 65 years.

DIED in the Pipe creek congregation, in the same neighborhood, on the 23d of February, MATILDA ELLEN, daughter of br. Philip and sister Elizabeth Erbaugh, aged 2 years 10 months, and 28 days. Text: Matt. 19: 13, 14.

DIED in the same County and State, on the 2d of February, of the Typhoid fever, JOSEPH BROWER, aged 42 years. In his sickness, he much lamented his mis-spent time, and he had a strong desire to be baptized, and to become a member of the church of God. But alas! he died without having his desire gratified.

DIED on the 3d of February, in the Pipe creek congregation, br. WILLIAM MASS. The deceased was a faithful minister of the Gospel for about 30 years. For about 16 years he filled the office of a bishop. When he died, he was aged 72 years, 4 months, and 2 days. He left a wife, many friends, and a large church to mourn his death. A sermon was preached at his funeral from Revelation 14: 13, to a large concourse of people.

DIED in the same County and State, on the 27th of February, of Typhoid fever, ABRAHAM BROWER, son of Jacob Brower, aged 32 years and 16 days. He felt the need of a preparation for death, and regretted that he had not been baptized and performed all his duties. All the above mentioned funerals were attended by the writer.

S. MURRAY.

DIED in the CONOGOCHEAGUE congregation, Washington co. Md., March 21st, 1857, AMY ANN FAHRNEY, daughter of brother Daniel and sister Amy Fahrney, aged 10 years, 11 months, and 15 days. The funeral sermon was preached by brother Henry Koontz, from the text, "The damsel is not dead, but sleepeth." Mark 5: 39. The deceased was an extraordinary child in regard to her talents and moral sensibilities; more so, than thousands of her age. It did her little heart good when she could render service to the aged widows in carrying them the necessary comforts of life. She was often sent by her kind, and christian mother on such errands of mercy, and they were performed with pleasure.

Many prayers were offered up on her behalf during her illness for her recovery, but it seemed as if her spirit was too pure for her to be left on earth to be contaminated by sin. Her sufferings were short, only four days did they last. The disease with which she died was the scarlet fever. Deep has been the wound in the heart of her dear father and mother, as it was the only daughter they had. And her brother sorely feels his loss. I hope the prayers of the church will go up to heaven in behalf of the afflicted and bereaved;—that the parents may be supported in their severe trial, and that their only remaining child, an interesting son of 16 years of age, may be brought in the days of his youth to enlist under the banner of the Lord Jesus Christ, and be prepared to meet his little sister in the mansions of glory, having his robes washed and made white in the blood of the Lamb.

DIED in CARROLL county, Ind., on the 13th of April, after 4 months suffering with that lingering disease, consumption, our worthy and beloved brother, JOHN E. SNOEBERGER, aged 60 years, 4 months, and 3 days. The deceased was for some years a faithful deacon in the church on Bachelor's Run. And in his death we have lost a good counselor, and a faithful laborer in God's house. He was much engaged during his sickness, in admonishing and counseling those around him to be faithful to their holy calling. Our brother died in the full assurance of a happy immortality.

At the funeral the brethren preached from Rev. 14: 13.

J. S. S.

(It seems that br. Snoeberger's labors of love in the church of which he was a member, were highly prized. He was an acceptable contributor to the Gospel Visitor, and a warm friend to it. We are sorry to lose his labors. For his service rendered to the cause of Christ, we hope he is now receiving his reward.)

With grief we have learned, in a private letter, that our beloved brother JAMES H. TRACEY, whose praise was in all the churches, also departed this life about the first of May last at his late residence in Elkhart county, Indiana. Age not given. If some brother could give us the particulars, we would freely insert them hereafter. What is said of the brother before mentioned, would apply also to him in an eminent degree; he traveled and labored much, and we trust he is now reaping abundantly the reward of his labors.

DIED in Jefferson county, Iowa on the 22d of March, 1857, sister ELIZABETH BROWN, aged 75 years, 11 months, and 14 days. She was the widow of brother Jacob Brown, who died February 18th, 1854. Our aged brother and sister came to this state from the Yellow creek church, in Morrison's Cove, Pa. Funeral text: 1Thes. 4: 13—18,

In the same church about the first of March, br. MICHAEL FISHER. He was received into the church last summer. Consequently his spiritual life on earth was short. But we hope his spirit is at rest.

J. G.

DIED in Auburn township, Tuscarawas county Ohio, ELIZABETH, wife of CHRISTIAN BIXLER, and daughter of John P. and Catharine Hochstetter, aged 28 years, 3 months, and 12 days. She has left a husband and four children to mourn their loss.

How blest the righteous when they die!
How sinks the weary soul to rest!
How mildly gleams the closing eye!
How gently heaves the expiring breast!

So fades the summer's cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies the wave upon the shore.

S. I. H.

DIED in Kosciusko county, Ind'a. on the 27th of February, our aged sister CATHARINE YAGER, (her exact age we have not learned.) While her body was dying, her hope of a glorious immortality still lived, and was strong in death.

DIED in the same neighborhood, on the 2d of March, NANCY BROWER, aged 22 years and 8 months. She left a husband and three children behind her. Like many others, this young wife and mother had neglected her soul's salvation before the last sickness. She had felt the drawings of a Saviour's love, and the force of his truth. But she failed to carry out her convictions of duty, hoping that her husband would accompany her if she waited awhile. But she waited too long for her own good. During her sickness she became greatly alarmed, and bitterly regretted her neglect of religion. She much desired to be baptized, but died without having it administered unto her. Let her case be a solemn warning to others who are yet unconverted.

O sinners, sinners, warning take,
And all your sinful ways forsake;
To Jesus come without delay,
His call and his commands obey.
Obedience to the heavenly King
Will to your souls sweet comfort bring;
'Twill cheer you to your journey's end,
And then you'll meet with Christ your friend.

C. B.

THE GOSPEL VISITOR.

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THE PASSOVER LAMB.

PART II.

TYPICAL DESIGN.

Second. Before we show the remarkable and striking similarity between the type and the antitype, we will make one *observation*, to prevent the idea that some of the particulars to be named are of a trifling nature.

As the direction-posts placed on the side of cross roads within ten or twenty miles of a city, may be passed by the citizens unnoticed, because they have been acquainted with the different roads and by-ways from their youth up; but are highly priced and minutely examined by the traveler who is a stranger and sojourner in the land; so may the evidences of the truth of Christianity be regarded by you and me. Having been educated as a Jew, with strong prejudices against the Christian religion, when it pleased the Lord to impress my mind with the importance of ascertaining whether Jesus is the Christ or not, I was led to examine the evidences more critically than Christians are generally in the habit of doing. Now, the only way of convincing our *judgment* on this important point is, by comparing the history of our blessed Lord and Saviour with the characteristics of the Messiah, as contained in the Old Testament. These characteristics are many and various. While some were delivered in plain predictions—as the line of his descent, the time and place of his nativity, &c., &c.—others were contained in instituted types and ceremonies. Such were the brazen serpent, the manna from heaven, the water out of a rock, the daily sacrifices, &c., &c.

But the paschal lamb is one of the most clear and convincing. And it has been justly remarked, that "a positive institution so immediately from heaven; an institution so full of meaning and instruction; of such celebrity in the history of the world, and connected so closely with an ordinance of still greater notoriety, and of much more extensive influence; an ordinance of much longer duration, and which commemorates an event of infinitely greater importance; surely demands the most minute attention and the most serious inquiry."—*Hunter's Sacred Biog.*

That the Jewish paschal lamb was a type of the Messiah, is acknowledged by the ancient Rabbins. They say "the Schechinah (the name by which they understand the promised Messiah) delivered Israel out of Egypt, and was typified by the paschal lamb."—*R. Menachem*, fol. 22. Col. 2. Hence they expect the coming of the Messiah, and their deliverance by him, on the passover feast. Obadiah de Bartenora says: "We have received it by tradition, that the resurrection of the dead (by which they understand their future deliverance by the Messiah) will be at the feast of the passover, and the war of Gog and Magog on the feast of the tabernacles."—*Megilloth*, c. 3, § 5. The following extracts are from the Jewish prayers used on the feast of unleavened bread: "The passover was given for a sign by the Lord, that he will protect and deliver, pass over, and cause to escape, his people on the future pass-

over." "The passover is prepared for the redemption of the captives, when the Lord shall go forth and fight against the nations on the future passover." "On the passover a sharp sword shall fall on *Edom*, by the hand of him who is white and ruddy, as in the days of the feast of the passover." But the Scripture supplies the most decisive testimony on the point. St. John and St. Paul both directly assert it. John 19: 36. 1 Cor. 5: 7. Heb. 11: 28. And our Lord himself seems to affirm it, in his institution of the eucharist, at the last supper. Matt. 26: 26. The remarkable resemblance between the type and the antitype may be considered with respect to the person of Christ—his sufferings and death—the fruits and effects of them—and the way in which we are to obtain an interest in these fruits and effects.

I. THE PERSON *of Christ was typified by the Paschal Lamb.*

On this account, as well as in respect to daily sacrifices, he is often represented under the emblem of a lamb. John the Baptist, who came to prepare the way of the Messiah, points him out as "the Lamb of God that taketh away the sin of the world;" John 1: 29. 36; and John the Evangelist seems to take peculiar pleasure in giving him this appellation, both in his Gospel and more frequently in the book of the Revelation. This character is peculiarly expressive of his meekness and humility, simplicity and innocency, patience and submission. Isa. 53: 7. Matt. 11: 29. 1 Pet. 1: 19. This same Lamb feeds us with his flesh, gives us his blood to drink, and clothes us with his perfect righteousness.

Hence, as the lamb was to be without *blemish*, such was to be the distinguishing character of the Messiah. Such was the description given of him in the Old Testament. The evangelical prophet, Isaiah, saith, "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins;" and testifies "that he had done no violence, neither was any deceit in his mouth." Isa. 11: 5. 53: 9. Jeremiah calls him "the righteous Branch," and "Jehovah our Righteousness." Jer. 23: 5. 6. 33: 15. 16. Our Jesus perfectly answered that description. Stephen the Martyr called him the "Just One;" and well does he deserve the name, for he was "holy, harmless, undefiled, and separate from sinners." Conceived without stain, he lived without sin, and died without guilt. He conversed in the world, yet contracted none of its pollution; but, like his glorious emblem, the light, passed through all things undefiled. His bitterest enemies, Jews and Gentiles, joined to attest his uprightness. "Have thou nothing to do with that just man," said the wife of Pilate. Pilate himself, upon the strictest examination, declared, "I find no fault in this man." Judas, who had every possible opportunity of knowing the character of his Master, cried out, in an agony of despair, "I have betrayed the innocent blood!"—and the Roman Centurion, who watched at the cross, gave in his evidence, "Certainly this was a righteous man."

As the lamb was taken *out of the flock*, so was Christ made in all things like to his brethren, a partaker of flesh and blood, in order to his being made a sacrifice for our sins. Heb. 2: 17. Deut. 18: 15. It was to be a *male*—a symbol of vigor, strength, and excellency. So also is Christ "a child *born*, and a son *given*, both the Son and Lord of David, the chief

among ten thousand, and altogether lovely." The lamb was to be about a *year old*, young, and of a most grateful savor. Thus the death of Christ was not only determined, but the time also was fixed. He was neither to die too soon, although his life was sought after from his infancy, that by his obedience, even unto death, he might magnify the law of God, and make it honorable, and merit eternal life; and that he might have time to give proof of his perfection, and set us an example worthy of our imitation. Nor was his life to be prolonged to the infirmities of old age; but in the midst of life, in the vigor of strength, he cried, with a *loud* voice, "It is finished;" and gave up the ghost.

The lamb was *separated* four days before it was killed: so was Christ. Should we take these for prophetical days, a day for a year, Ezek. 4: 6, then it was literally fulfilled in Jesus, who was crucified in the fourth year of his public ministry. And if we take the four days literally, it has also received its accomplishment in Jesus. As the lamb was separated on the tenth day of the first month, and as Israel of old did pass over Jordan on the same day, encamping in Gilgal, where they kept the passover; Joshua 4: 19; so it is written that Christ came to Bethany six days before the passover, which is the ninth day of the month, and on the next day he made his public entrance into Jerusalem, agreeably to the prediction of Zech. 9: 9. 10, amid acclamations of hosanna: and on the fourth day after this he was crucified. John 12: 1. 12. 13.

II. *The* SUFFERINGS *and* DEATH *of Christ were also typified by the paschal lamb in various particulars.*

For instance, as "the lamb was to be killed by the *whole congregation*," so was Christ. Never was there such an union of action! The priests, the scribes, the Pharisees and Sadducees, both Jews and Gentiles, all united in the rejection and crucifixion of our Lord. "Both Herod and Pilate became friends that night." So truly astonishing was this event that the apostles themselves "lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts 4: 24—27.

The *place* also was the same as to both; namely, "the place which the Lord should choose to put his name there," which, from the reign of David, was at Jerusalem. Hence, when our Lord spake of his sufferings and death, he said, "it cannot be that a prophet perish out of Jerusalem." Luke 13: 33. 18: 33.

The manner of his sufferings. The paschal lamb was to be killed by the effusion of its blood, to be used as a token for the preservation of the first-born in Israel; so was the blood of Christ shed for the remission of sin, to deliver us from the sentence of condemnation.

The lamb roasted with fire was a striking representation of its antitype enduring, on our account, the fierceness of

God's anger, which is said to burn like fire. Ps. 89 : 45. Jer. 4 : 4. Hence that complaint of our suffering Saviour in the prophecy concerning him: "My heart is like wax, and is melted in the midst of my bowels: my strength is dried up like a potsherd, and my tongue cleaveth to my jaws." Ps. 22 : 14. 15. Again: "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. From above hath he sent *fire* into my bones, and it prevaileth against them." Lam. 1 : 12. 13. Gal. 3 : 13. "Justin Martyr," says Dr. Clarke, "in his conference with Trypho the Jew, maintains this sentiment" (viz. that the paschal lamb was a proper sacrifice) "in a very strenuous manner, showing from the Scriptures, and the nature of this sacrificial rite, that it was a type of *Christ crucified for the sin of the world.* One circumstance which he asserts without contradiction from his learned opponent, is, I think," says Dr. Clarke, "worthy of notice, whether the reader may think it of much consequence to the present subject or not." "This lamb," says he, "which was to be *entirely* roasted, was a symbol of the punishment of the cross which was inflicted on Christ. For the lamb which was roasted was so placed as to resemble the *figure of the cross;* with one spit it was pierced longitudinally, from the tail to the head; with another it was transfixed to the shoulders, so that the fore legs became extended."—*Just. Martyr*, Opera, ed. Oberthur. Vol. II. p. 106. "To some," observes Dr. Clarke, "this may appear trifling; but it has seemed right to the wisdom of God to typify the most interesting events by emblems of comparitively less moment. The manner of this roasting was certainly singular; and of the fact we cannot doubt, for *Trypho* himself neither attempted to ridicule nor deny it." See Dr. A. Clarke on the Eucharist, p. 29.

The *time* of killing the paschal lamb deserves our next attention.

THE DAY ON WHICH CHRIST DIED.

The passover lamb was to be killed on the 14th day of the first month. That this was the express command of God, and has been the constant practice of the Jews, has already been shown at length; it might therefore have been reasonably expected that the Messiah, the antitype of the Jewish passover lamb, would die on the *same day*, as well as in the same month. But strange as it may appear, this has been greatly disputed. Many eminent divines have been of the opinion that Christ was crucified on the first day of the feast of unleavened bread, the 15th day of the month. Now, as this controversy arises from the controversy on the subject of the last supper of our Lord, which some say was at the close of the 13th day, when they removed the leaven, while others affirm that it was at the close of the 14th day, when the passover lamb was eaten by the whole nation, it will be necessary to inquire into the matter. Aware of the difficulties which attend this subject, I shall proceed with caution; and finding that the most pious as well as the most learned divines differ in opinion, it would be presumption in me to pretend to give a positive decision. All I intend, is to state my humble opinion, show my reasons, and answer the objections.

After diligent and careful examination of what has been said on both sides of the question by *Dr. Lightfoot, Witsius, Jennings, Horne, Dr. A. Clarke*, and others; I conclude that our Lord did eat his last supper with his disciples on

the evening before the national passover lamb was eaten. My reasons are briefly these:

1. The Evangelist John expressly declares that this supper took place before the passover. John 13: 1. 2. That this was our Lord's last supper, and not a previous one, has been fully proved by the judicious *Dr. Guyse.* His arguments are these: It was that supper, at which Christ's *hour was come,* and at which he said, *Now is the Son of man glorified,* comp. ver. 1, 31, which most naturally intimates the nearest approach of his death. At the close of his discourse at this supper, he said, *Arise, let us go hence;* chap. 14: 31; and that he then arose to go to the garden, where he was apprehended, appears from the following parts of the history; for soon after he spoke these words, he went on with his discourse, chap. 15 and 16, which he concluded with a prayer, chap. 17, and then *"went forth with his disciples over the brook Cedron, where was a garden, into which he entered with his disciples; and Judas, who betrayed him, knew the place,* chap. 18: 1. 2. Besides, Christ notifying the traitor to his disciples, at this supper, ver. 21—30, seems to be the discovery that he made of him to them at the passover-supper, as it is recorded, Matt. 26: 21, 25, and Luke 22: 21—23. And what the Evangelist John says (13: 30) of Judas's going out at night from his supper, well agrees to that night in which he betrayed his Lord, and seems to be different from his first going to the sanhedrim to make the offer of betraying him, which is spoken of as having been before the passover-supper, and was probably in the day-time. Matt. 26: 14. 15. This account of the matter seems natural and easy, and keeps the history free from many perplexities which it is otherwise thrown into; and I do not find any transactions that passed after this supper, which might not easily be brought into the time between the paschal supper and his being betrayed." Exp. on John 13: 1.

2. When our Lord had said at the last supper, "What thou doest, do quickly," the disciples thought that he had directed Judas "to buy those things that were needed *against* the feast;" from which it appears that the time for eating the regular passover lamb had not yet come. John 13: 27—29.

3. Again, it is expressly said that on the day after this supper the Jews would not "go into the judgment-hall, lest they should be defiled; but that they might eat the passover," which shows they had not eaten it as yet. John 18: 28.

4. The day of our Lord's crucifixion is expressly called, *"the preparation of the passover;"* John 19: 14; and therefore the passover could not have been eaten on the fifteenth day. *"Mr. Poinard,* having found that our Lord was crucified on the 6th day of the week, (Friday,) during the paschal solemnity in the thirty-third year of the vulgar era, and that the paschal moon of that year was not in conjunction with the sun till the *afternoon* of Thursday, the 19th of March, and that the *new moon* could not be seen in Judea until the following day, (Friday,) concluded that the intelligence of the *phasis,* or appearance of the *new moon,* could not be made by the witnesses to the *bethdin* or senate sooner than *Saturday* morning, the 21st of March. That the first day of the first Jewish month, *Nisan,* could not commence that thirty-third year sooner than the setting of the sun on Friday, March the 20th; and consequently that April the 3d, on which day Christ died

was the 14th of Nisan, (not the 15th,) the day appointed by the law for the celebration of the passover. All these points he took care to have ascertained by the nicest astronomical calculations, in which he was assisted by a very eminent astronomer and mathematician."—*Dr. Clarke on the Eucharist.*

5. It could not have been the regular passover lamb on the evening of the fifteenth day; for, after eating that passover, they were not allowed to leave their house, much less to go out of the city. This was an original prohibition, and ever strictly observed by the Jews. But they went out to Mount Olivet, and from thence to Gethsemane. Matt. 26: 36.

6. The day after the supper could not have been the fifteenth day of the month, the first day of the feast; for on such a solemn day they were forbidden to judge a criminal, or to prepare for the next day; nor would they have been allowed to do those things which they did at the crucifixion and burial of our Lord, such as breaking the bones of the malefactors, burying the dead, procuring a band of soldiers to guard the sepulchre, and sealing it with the seal of the high priest.

7. It is farther evident that the day on which Christ died was the fourteenth, and not the fifteenth day of the month, from our Lord being called "the first-fruits of them that slept." 1 Cor. 15: 20. For, if I am not mistaken, it is the opinion of all orthodox divines that our Lord is thus styled; because as the Israelites were commanded (Lev. 23: 10. 11) to bring on the morrow after the Sabbath with which the passover week began, i. e., on the sixteenth day of the month, *a sheaf of the first-fruits of their harvest* to the priest to be waved before the Lord, who, by accepting it, might make it both an example and a pledge of the future harvest; so Christ Jesus our Lord, who arose on the very day on which the first-fruits were offered, is called the *first-fruits of them who have fallen asleep*, because he is the first who was raised from the dead *to die no more*, and because his resurrection to die no more is an example and an earnest of the resurrection of the righteous. Now, as Christ rose on the first day of the week; as that was the day on which the first-fruits were offered; and as that was on the sixteenth day of the month; consequently the preceding Friday was the fourteenth day, and on that day Christ was crucified, the very day on which the Jews killed their passover lamb.

It now remains to answer the objections brought against the preceding arguments.

1. It is objected that the day on which our Lord did eat the supper is called "the first day of unleavened bread," "the day on which the Jews killed the passover." Matt. 26: 17. Mark 14: 12.

Answer. Our Lord did eat his supper after the fourteenth day had commenced. This, according to the Jews, is soon after sun-setting. That evening was called Chametz Badal, i. e., the removing of all leaven, (as has been stated before,) and on the same day, at three o'clock P. M., the passover lamb was killed, and the whole day was frequently styled the first day of unleavened bread, as has already been stated.

"There is no room," says Dr. Doddridge, "to question that the time when Christ sent his disciples to *prepare the passover* was on the *Thursday* of the week in which he suffered; and though the *first day of unleavened bread*, most strictly so called, was the *fifteenth day* of Nisan, and began with the *evening*

that the passover was eaten, yet it is not improbable that the *Evangelists* might sometimes speak according to the usual way of reckoning *days* among other nations; and so, as the use of *leaven* among them at *sunset* at farthest, and they were obliged to eat their *supper*, which was the chief meal, with unleavened cakes, it might naturally enough be called by this name."—Exp. on Matt. 26: 17. Sec. 168.

2. It is alleged that Christ must have been crucified on the first day of the feast, because they *released Barrabbas.*

Answer. This custom had a reference to the particular *feast*, but not to any particular day. Besides, the Jews were as much forbidden to release a prisoner on a holy day, as they were to kill or condemn him.

3. It is farther objected that our Lord was obliged to eat the passover according to the law.

Answer. No doubt the Lord Jesus Christ fulfilled all the laws of God while he lived, but as he was to die between the evenings of the fourteenth day, he could not have eaten the passover after that, and therefore did eat it on the preceding evening. It was no more necessary for him to delay his death that he might eat another passover with the nation, than it was necessary to defer his ascension to keep another *feast of weeks.* The *number* of passovers he was to eat was of no importance compared with the *time* of his death as the antitype of the passover lamb.

4. It is farther objected that it was necessary to kill the lamb in the court of the temple, and for the priests to sprinkle the blood, and that it was not likely that the priests would have done it before the proper time.

Answer. He who could make the owner of the ass willing to permit the disciples to take it, because their Master needed it, could make the priests willing to sprinkle the blood because the Lord required it.

Again, it has been justly observed that it is highly probable that in consequence of the immense number of sacrifices to be offered on the paschal solemnity, the Jews were obliged to employ two days for this work. For it is not likely that the blood of 256,500 lambs (the number mentioned by Josephus, War, B. 6, c. 9, sec. 3) could be shed and sprinkled at one altar, *between the evenings*, by all the priests in Jerusalem, since there was but *one* altar.

Besides, as our Lord was the true paschal lamb, he might dispense with the sprinkling of the blood, and act as Lord of his own *institution* in this as he had done before in the case of the *Sabbath.* It might also be demanded of the objectors to prove that our Lord did use a passover lamb at this his last supper. The Evangelist John calls it simply a supper; and all the other evangelists speak of a passover only; but no mention is made of a *lamb* either being slain, or roasted, the blood sprinkled, or the flesh eaten: this was the work of the next day. The preparation which they are said to have made, may include no more than providing a convenient room, preparing bread & food, bringing water for the following day, and making inquisition for the leaven. It seems that the disciples expected that their Lord and Master would eat the paschal lamb on the next day, not thinking nor believing that he would die that day. To rectify this mistake, probably our Lord told them that he would no more eat of the passover with them, and in its place instituted the holy supper. However, be this as it may, it appears to me sufficiently plain that our Lord did eat

his last supper of the evening, before the national paschal lamb was eaten, i. e, on the beginning of the fourteenth day, and that he was crucified a few hours after it, on the very day in which the paschal lamb was killed.

We now proceed to show, that Jesus Christ died also at the very *hour* in which the passover lamb was to be killed.

As the paschal lamb was to be killed between the evenings, i. e., about three o'clock, P. M., so did Christ actually die at the ninth hour, i. e., three o'clock, according to the Jewish mode of computing time. Such is the united testimony of the Evangelists: "And when the sixth hour was come, there was darkness over the whole land until the ninth hour; and at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani!" "And Jesus cried with a loud voice, and gave up the ghost." Mark 15: 33, 37. Matt 27: 45–50. Three of the evangelists mention that Christ cried with a *loud* voice just as he died, probably to show that his strength was not exhausted, but "knowing" (as the evangelist John observes) "that all things were now accomplished." John 19: 28.

The remarkable coincidence between the time of the death of Christ, and that of the Jewish passover lamb, having greatly confirmed my faith that Jesus is the promised Messiah, and as it may have the same happy effect on some of my dear Jewish brethren, should these pages fall into their hands, I hope the reader will pardon me in adding a few more observations on the same subject.

The remarkable coincidences that Christ should die exactly on the month, on the day, and at the hour typified by the passover lamb, appear still more striking, and evidently show the omniscience of Christ, his voluntary death, and the superintending care of the divine Providence, if we consider the following circumstances: Jesus Christ perfectly knew the exact time and manner of his death, plainly foretold them on different occasions, and nothing could prevent him from going up to Jerusalem when the time was fully come. Take a few particulars by way of illustration. When the feast of tabernacles was come, he would not go up with his disciples, saying, "Go ye up unto this feast: I go not up *yet* unto this feast; for *my time is not yet full come.*" John 7: 8. On one occasion, when Jesus spake openly of his sufferings and death, "Peter took him, and began to rebuke him. But he rebuked Peter, saying, Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men." Mark 8: 31–33. Again, when the soldiers came to apprehend Jesus in the garden of Gethsemane, and Peter took the sword to prevent it, Jesus said unto him, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled that thus it must be?" Matt. 26: 53, 54. On another occasion, when the Pharisees told Jesus that Herod would kill him, he said unto them, Go ye and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem." Luke 13: 31–34.

Frequently they sought to apprehend him, but could not succeed, because his *time had not yet come.* Hence, when they came into the garden of Gethsemane, "Jesus said unto the chief priests and captains of the temple, and the el-

ders which were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me; but this is *your hour*, and the power of darkness." Luke 22: 52, 53. And when Pilate boastingly said, "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." John 19: 10, 11. Had Jesus been unwilling to die, all the powers of hell would have tried in vain; for thus says our Lord: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John 10: 17, 18.

The remarkable coincidence of the time of our Lord's death farther appears, if we consider that it is evident that however anxious they were to put Jesus to death, yet they would have gladly preferred any other period than the time of the feast, when such an immense concourse of people were assembled at Jerusalem, who, they were well aware, looked upon Jesus as the promised Messiah. Hence we are expressly told, that "then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him; but they said, *Not on the feast day*, lest there be an uproar among the people." Matt. 26: 3—5. Besides their fear of the people, they would naturally have preferred any other time than the feast day, that they might have had an opportunity of entering the judgment hall to attend the trial.

But the Scriptures cannot be broken! Utterly vain as well as criminal is the attempt of men to defeat the purposes of God! The very means they adopt for their prevention will be overruled, by the providence of God, for their accomplishment. For illustration, take the following remarkable circumstance: When the chief priests and Pharisees, in their great perplexity, had called a council, "and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come, and take away both our place and nation;" Caiaphas, who was high priest that year, declaring them all to be fools, saying, "ye know nothing at all," in the height of his wisdom, laid it down as a self-evident principle and sovereign remedy, "that it is expedient that one man should die for the people, and that the whole nation perish not." John 11: 47—56. In other words, he proposed it as highly expedient that Jesus should be put to death at all events, whether guilty or not, rather than suffer the Romans to come and take the city; and thus laid the very foundation for their utter ruin. For behold how these politicians were taken in their own craftiness; while they proposed, by killing Jesus, to avoid the destruction of their temple and city, the sin which they committed in killing the Prince of Life was so great, that God, in his just indignation, made the very people, whose resentment they proposed to avoid by this wicked measure, the instruments of his vengeance. He brought the Roman armies against them, who destroyed these murderers, and burnt up their city; leaving, in that dreadful catastrophe, an awful warning to all statesmen to beware of prosecuting unjust measures, on pretence of

consulting the good of the nation whose affairs they direct, or of attempting to frustrate the purposes of God.

Nor ought we to overlook another remarkable circumstance, viz., that as they put Jesus to death on the feast of the passover, so, on the feast of the passover, but a few years after, Jerusalem and the temple were reduced to ashes, and the land trodden under foot by the Gentiles, as it is to this day. This is still the more remarkable, when we consider that, for ages together, the Jews had realized, in a miraculous manner, (for so the Hebrew doctors consider it,) the fulfilment of God's promise made to their fathers, that none should desire their land, (see Exod. 34: 24. Deut. 16 : 16.) while they went up to Jerusalem three times a year at the solemn feasts, to worship Jehovah ; but when they who had killed the prophets slew the *Heir* also, the Lord of the vineyard therefore came and destroyed the husbandmen, and gave the vineyard unto others. Mark 12 : 6—9. Oh that my beloved brethren and kinsmen after the flesh would seriously consider this subject, and judge whether the God of our fathers, the holy, just, and righteous Jehovah, would have thus interposed his holy providence, in so remarkable manner, in behalf of Jesus of Nazareth, had he been an impostor, in league with Beelzebub, or a blasphemer. Oh Lord, hasten the time when "they shall look unto *him* whom they have pierced, and mourn for *it* as one that mourns for an only son, or a first-born !"

III. We proceed to consider the happy *fruits* and *effects* of the death of Christ, remarkably typified by the paschal lamb.

As the blood sprinkled on the door posts secured the Israelites from the sword of the destroyer, so the blood of Jesus, when sprinkled on the heart, which is called in Scripture a door, (Behold I stand at the door and knock, Rev. 3 : 20,) preserves and frees the true Israelites from the sword of divine justice. Hence the blood of Christ is called "the blood of sprinkling." Heb. 10 : 22. 12 : 24. 1 Pet. 1 : 2. And he was promised to sprinkle many nations. Isa. 52 : 15. The preservation of their first-born could not be merited by the blood of an animal. It had a higher sense, the blood of Christ, which was represented by it. Hence it has been observed, "as the statues of kings, though they are inanimate kings, yet are sanctuaries to preserve those that fly to them, not because they are statues, but because they represent the prince ; so the blood of the lamb preserved the families, not because it was blood, but because it represented the blood of the Messiah." This blood quenches that fire of wrath we had merited, turns away the vengeance which would have consumed us. By virtue of this sacrifice "we pass from death to life." John 5 : 24. When God shall judge the world, he will pass over those whom he sees sprinkled with the blood of his well-beloved, and turn from them the edge of that consuming sword which shall strike through the hearts of those that are without this blood of sprinkling. It is only under the warrant of this blood that we can be safe.

As the blood of the lamb *secured* them from death, so likewise it was the earnest of their *deliverance*, and broke the chains of their slavery. The death of Christ is the foundation of the full deliverance of his people. As the bondage of the Israelites ended when their sacrifices were finished, so the efficacy of Christ, our divine passover, delivers men from a spiritual captivity under the yoke of sin and the iron bands of

Satan, instates them in the liberty of the children of God, whereby they become a holy nation, a royal priesthood, a free and peculiar people. John 8: 36. Heb. 2: 14. 15. 1 Pet. 2: 9.—As the Israelites commenced their journey to the land of promise in the selfsame night, so by the merit of the sacrifice of Christ, and the efficacy of his Spirit and grace upon their hearts, the spiritual Israelites turn their faces from earth to heaven, from a world that lies in wickedness to an inheritance of the saints in light, and travel toward Canaan, which they shall be sure to enter, under the sure guidance and protection of the true Joshua, to feed upon the milk and honey, the glory and happiness of the eternal world.

Another circumstance worthy of our notice, was the change of the seventh month to the first month. As the first month was a memorial of creation, the seventh was now to be a memorial of their deliverance from the house of bondage. In like manner, when Christ, who is our passover, was sacrificed for us, but rose again on the first day—whereby the completion, perfection, and acceptance of the work of redemption was declared—the Sabbath kept by the Jews on the seventh day of the week was changed to the first day of the week, as a memorial of that work, more glorious, important, and durable than the creation of the world or the deliverance of Israel. If the beginning of the year was changed upon the account of the *type*, a day might well be changed upon the account of the *antitype*. If *this* in the *figure* was counted greater than creation, that the month of the world's creation must give place to it, the *substance* of this figure appearing might well be the cause of the change of the day, and the seventh day be changed to the first. "This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118: 22—24. Isa. 65: 17.

It was the general opinion of the ancient Jews that a great change would be made in the precepts of the law at the coming of the Messiah. In TALMUD NIDDAH it is affirmed, that the law was to continue till the time of the Messiah. And again, it is said, "all oblations shall cease in the future age; i. e. the age of the Messiah. Again, it is said, "all festivals shall cease except the feast of PURIM and the day of EXPIATION; and even swine's flesh shall be lawful for food." For this change ABERBANEL assigns the following reason: "There shall not be an utter abolition of the festivals themselves, but only an oblivion of those benefits upon occasion of which they had been instituted, because," says he, "the deliverance to be wrought by the Messiah shall so far exceed all others, that the people of Israel will no more attend to the remembrance of those wonders which God wrought for them when he brought them out of Egypt, according to that saying of the prophet Jeremiah, "they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country." Jer. 23: 7, 8. *Rosh Amunah*, c. 13. *Yalkut* on Ezra *Wayikra Rabba*. *R. Samuel in* Micor Chayim.

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SKETCHES OF JERUSALEM.

(Conclusion.)

After the Jews had been disobedient, and had been guilty of "every abomination," we observe the same promised restoration held out by all the prophets, at the close of their denunciations of misfortunes and calamity; and it is accompanied with the assurance that the land shall then be again fruitful and multiply, and be "as of its old estate."

Thus says Ezekiel, "Because the enemy hath said against you, Aha, the high places are ours in possession;

"Therefore prophesy and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession to the residue of the heathen, and ye are taken up in the lips of the talkers:

"Therefore, ye mountains of Israel, thus sayeth the Lord God to the mountains, and to the hills, and to the rivers, to the valleys, and to the desolate wastes, and the cities that are forsaken, which became a prey and a derision to the residue of the heathen round about—ye shall shoot forth your branches and yield your fruit to my people Israel, for they are at hand to come.

"Behold, I am for you, I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited, and the wastes shall be builded.

"And I will multiply upon you man and beast, and I will settle you after your old estates, and will do better unto you than at your beginning: and ye shall know that I am the Lord.

"Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou cause thy nations to fall any more, saith the Lord."

"And," says Amos, "I will bring again the captivity, and they shall build the waste cities and inhabit them: and they shall plant vineyards and drink the wine thereof: and they shall also make gardens, and eat the fruit of them.

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord."

And Isaiah says' "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury.

"Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean.

"Thy children shall make haste, thy destroyers, and they that made thee waste, shall go forth of thee.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.

"And *they that shall be of thee* shall build the old waste places, thou shalt raise up the foundations of many generations: and thou shalt be called, the repairer of the breach, the restorer of the paths to dwell in.

"They shall raise up the former desolations, and they shall repair the waste cities, the desolation of many generations. Thou shalt no more be termed forsaken; neither shall thy land any more be termed *Desolate*."

And according to Jeremiah:—"Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

"Thus saith the Lord, Again there shall be heard in this, which ye say shall be desolate, without man and without beast .... the voice of joy and the voice of gladness, the voice of them that shall say, Praise the Lord of Hosts, and of them that shall bring the sacrifice of praise unto the house of the Lord: for I will cause to return the captivity of the land, as at the first, saith the Lord.

"Fields shall be bought in the land whereof ye say, It is desolate, without man or beast. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valleys, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, *shall the flocks pass again under the hands of him that telleth them, saith the Lord.*"

Public attention has of late been much attracted to the language of prophecy by various able commentators. And certainly the warnings and predictions relative to the future fate and fortunes of the Jewish nation and the land of their inheritance, are remarkable, when taken in connection with the past history and present condition of both one and the other. The prophecies close with the remarkable denunciation of Malachi, that, in case of the continued disobedience of the Jews, and their refusal at the last to listen to Elijah the prophet, who would be sent to

them, before the great and the dreadful day of the Lord, "to turn the hearts of the fathers to the children, and the hearts of the children to the fathers," the Lord would come and smite the earth with a *curse*.

The history of the country since the death of our Saviour, and the present desolate and wasted state of the land of promise certainly appear to be a standing evidence of the gradual fulfillment of the prophecies. The land, since that period, has been the constant theatre of foreign war or of domestic disorder. It has been successively the prey of the Romans, the Isaurian robbers, the Persians, the Tartars, the wild Turcoman hordes, the fierce Arabians, the Carmathians, the Seljukian Turks, the Crusaders, the Carizmians, and a host of petty tribes and princes, who lived by plunder and confiscation. Into whatever hands the country has fallen from the time of its first occupation by the Romans, to the period of the late conquest by Mahomed Ali, we can trace no lengthened interval of prosperity and peace. Whenever the fate and fortunes of Palestine occupy a place in the page of history, it will be found that the pen of the historian has been employed to record some deed of blood or some national calamity. Our attention is drawn to the land, only to listen to the recital of hostile incursions or civil dissensions, or to witness a state of society unnaturally divided and disorganised by religious feuds and fanatical superstition.

As we have been considering the present condition of the land as compared with its past state, it may not be altogether uninteresting to throw a glance at some of the principal events which have befallen the country since the death of Christ.

In the great siege of Jerusalem, which took place thirty seven years after that memorable event, two hundred thousand persons are said to have died of hunger, and one million one hundred thousand to have perished in the assault—And such was the decree of hunger suffered by the besieged, that a Jewess of the name of Mary, the daughter of Eleazer, roasted and ate her own child! "The tender and delicate woman among you, which should not adventure to set the sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil towards her young one, and towards her children she shall bear, for she shall eat them for want of all things secretly in the siege and straightness wherewith thine enemies shall distress thee in all thy gates!"

Forty six years after the destruction of Jerusalem, the terror inspired by the success and severity of the Roman arms appears to have worn off "There arose again," says Eusebius, "a great commotion among the Jews, which brought about the destruction of a great number." Their calamities were augmented by continual mischiefs following one upon another. Being stirred up by some violent and contentious spirit, they raised seditions against the Greeks and Gentiles with whom they dwelt.

The Emperor Hadrian, on his journey through the East, in the commencement of his reign, halted in Palestine, and, for the purpose of awing the disaffected Jews and keeping them in subjection, he determined to found a Roman colony upon the ruins of Jerusalem. In A. D. 130, a portion of the site of the old city was enclosed, and set apart for the public and private buildings of the new settlement. On the site of Solomon's Temple the emperor directed the erection of a pagan temple to Jupiter Capitolinus, and called the colony, on that account, *Ælia Capitolina*, joining in this appellation his own family name and the surname of Jupiter. This profanation of the site of "the holy Zion," and of the temple, by the Romans, was the immediate cause of the second great rebellion of the Jews against the Roman power, which ended in their utter destruction as a nation, and in their dispersion "among all the kingdoms of the earth, for their hurt, to be a reproach, a proverb, a taunt, and a curse, in all places whither the Lord should drive them."

In the siege of Bitther, which terminated the war, and which Eusebius places in the eighteenth year of Hadrian's reign, the besieged were subjected to all the horrors of famine, and hundreds died of hunger and thirst. All were at last put to the sword, together with their leader Barchochebas. "Five hundred of their principal fortresses," says Dion, "and nine hundred and eighty-five of their chief villages, were utterly destroyed. In skirmishes and battles five hundred and eighty thousand men were slaughtered, and the multitude of those who died by hunger, by disease, and by fire, cannot be traced out; but when the war was finished, "all Judea was left almost a desert."

A great many of the Romans perished, so that Hadrian, when he wrote to the senate, did not make use of the flourishing exordium customary with the emperors, but of the following pithy commencement: *"Si vos liberique vestri valetis, bene est; ego quidem et exercitus valemus!"*

TESTIMONY OF THE FATHERS.

Dear Brethren.

Permit me to transcribe a few quotations from the fathers of the first and second centuries of the Christian

era, upon the subject of Baptism.—Doubtless you have seen them; however I have not, except in the latin language. They are taken from the Rev. James Waterworth's revised edition of the defence of Catholics, in 3d volume, originally compiled by the Rev. Jos. Berington and the Rev. John Kirk. — I would be pleased to hear your opinion on the subject, especially on that quotation relating to infant baptism.

THE FATHRS ON IMMERSION.

(Century 1.)

ST. HERMAS, G. C. "And I said unto him, 'I have even now heard from certain teachers, that there is no other penitence besides that when we go down into the water and receive the remission of our sins." Lib. ii. Mand. iv. n. 3, Galland T. i.

Before a man receives the name of the Son of God, he is destined unto death; but when he receives that seal, he is liberated from death, and delivered unto life. Now that seal is the water into which men go down bound unto death, but come up assigned unto life." L. iii. Simil. ix. c. 16.

ST. BARNABAS, G. C. "Let us now inquire whether the Lord took care to foreshow any thing concerning the WATER and the CROSS. Now, with regard to the water, it is written to Israel how they shall not receive that baptism which brings to remission of sins. And there was a river running on the right hand, and beautiful trees grew up out of it, and he that shall eat of them shall live for ever." "This the prophet says, that we go down into the water full of sins and pollution, and that we come up again bringing forth fruit, having in the heart the fear and the hope which is in Jesus, by the Spirit." Ep. Barn. adscrip. n. xi., Cotel. PP. Apost. i.

(Century 2.)

ST. JUSTIN, G. C. "We will also state in what manner we have dedicated ourselves to God, having been created anew by Christ. As many as are persuaded that the things which we teach and declare are true, and give assurance that they are able to live accordingly, are instructed to pray and to fast, and entreat from God the remission of their past sins, we praying and fasting with them. They are then conducted by us where there is water, and are regenerated according to the mode of regeneration by which we were regenerated. For they are then washed in that water, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit. For Christ also said: "Except ye be born again, ye shall not enter into the kingdom of heaven." St. John 3:

In order that we may not remain the children of necessity and of ignorance, but of choice and of knowledge, and may obtain, in the water, remission of sins, whereby we have beforetime transgressed the name of God, the Father and Lord of the universe, is pronounced over him who wishes to be regenerated, and who has repented of his sins." Apol. i. n. 61. p. 71. 80. Ed. Bened. Paris 1742.

St. Theophilus, G. C. "Moreover God blessed the creatures formed of the waters; that this might foreshow that, hereafter, all who come to the truth and are regenerated, and receive a blessing from God, should obtain repentance & remission of sins, through water and the laver of regeneration." Ad. Autolych. L. iii. n. 16. p. 361. Ed. Ben. St. Justini, Paris 1742.

St. Irenæus, G. C. "And giving to the disciples the power of regeneration unto God, He said unto them: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Adv. Hæres L. iii. c. 17. n. i. p. 208.

And as to the denial of baptism, of that new birth unto God, and the rejection of all faith, this species is the suggestion of Satan."— Ibid L. i. c. 21. n. i. p. 93.

He came to save all men through himself; all, I repeat, who, through him, are born again unto God; infants and children, and boys, youths and elders. Therefore did he pass through every age; to infants, sanctifying those of that age." Ib. L. ii. c. 22, n. 4, p. 147.

CLEMENT of ALEXANDRIA, G. C. Having stated that Christ was baptized, and by lavation alone was perfected and sanctified by the descent of the Spirit, he says: "The very same thing happens in our regard, to whom Christ was an example. Being baptized, we are enlightened; being enlightened we receive the adoption of sons; receiving the adoption, we are perfected; being perfected, we are rendered immortal. I, saith he, *have said ye are Gods and all of you sons of the Most High.*" (Ps. 82.) But this act has various titles,— grace, illumination, that which is perfect, and and the washing (laver). The washing, because through it we cast away our sins; grace, because by it the punishment due to our sins, are remitted; illumination, because through it we behold that holy saving light, that is, by it the eye is sharpened to behold the divine— *that which is perfect;* because so we designate that to which nothing is wanting,— for what is wanting to him who knows God? For it is really absurd for that which is not perfect to be called God's grace. But He who is perfect will assuredly vouchsafe perfect gifts." Paedag. L. i. c. 6. p. 113.

Thus, only to have believed, and to have been regenerated, is perfection in life. For his will is an effect, and this is called the universe; so also his will is the salvation, and this is called the church. He knoweth, therefore, them whom he hath called, whom he hath saved; at the same time that he called he saved." Ib. p. 144.

After further remarks of this nature, he describes the effects of baptism.— "Our sins are remitted by one effectual medicine, by baptism—according to the word: we are freed from all sins, and at once we are no longer wicked. But because knowledge rises together with illumination, shining round the understanding, we, who were without learning, are instantly styled learners. — Has the learning been communicated at no other period? You cannot name the precise time, since catechetical instruction leads to faith, and faith, at the time of baptism, is instructed by the Holy Spirit." Ib. p. 116.

TERTULLIAN, L. C. "Happy the sacrament of our water, whereby, being cleansed from the sins of our former blindness, we are made free unto eternal life. We poor fishes following after our IXΘΥΣ, Jesus Christ, are born in water; nor are we safe, except by abiding in the water. What then? Is it not wonderful, that death should be washed away by a bath? ? Yea, but if, because it is wonderful, it be therefore not believed, it ought, on that account, the rather to be believed. For what else should the works of God be but above all wonder?" De Baptismo, n. 1. 2. p. 224.

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[The above is all the authority of the first two centuries. The work goes on and gives quotations from various authors up to the sixth century; but the church becomes more and more corrupted as one proceeds. The above authors evidently favor immersion, and which appears to have been the primitive mode without doubt.]

J. S.

For The Gospel Visitor.

SOLEMN THOUGHTS.

Our life upon earth is short. It has been likened unto a shadow, a dream, a vapor,—fit emblems of the fitful uncertainty, called life. The passing moments are fleet as the shadow of a cloud driven by a tempest. Every day a portion of our time, and not an inconsiderable one, is borne to the embraces of the unreturning past. The portals of the past are forever impregnable to all. Once shut up within its vaults, who would return thither? Our time is made up of hours, days, months, years, &c. Hour after hour passes.—What is an hour? Who cares for it? It is but a very short space, and soon past; and yet these hours, in passing, swell into days. Day after day passes with unchanging, unvaried regularity; and these, in their turn, form months and years. Year after year passes;—and how many of these are allotted to the life of man? We may be forgetful, or defiant of the moments as they pass; yet, none the less do they pass with unerring certainty, and every moment, every throb of the pulse, gives so much of our time to the keeping of the inexorable past; and who knows how many, or how few of these must pass before our last is brought on? But just as certainly as they *do* pass, will they bring on the last moment of our life.

We often complain of its shortness. Have we made the experiment and found it too short to do good, or to prepare for a better? Do we not, sometimes, spend many hours in idleness, or in sin, which in themselves, would be long enough to prepare for a better world, if we improved them properly? Is there aught so desirable in a long life, or is the world so engaging, or its pleasures so exquisite as to render it desirable to remain here forever? Who has not proved that after all the pleasures of wealth, honor, fame, and all other enjoyments of life are told, the predominating feature is sorrow, care and affliction?

Yet death has its terrors, and nature shudders at its approach, and few perhaps, can meet it with intrepidity. But why should it be so, when we are assured that the glories of the righteous in a future state are inconceivable to mortal minds! Do we not fear death only because we dread a worse fate than we meet with here, on account of our wickedness? Or do we expect to put it off by banishing it from our thoughts? Do we really believe that we must die, and be judged by the word of God in the next world? or is it probable that we would spend so much of our time in idle pursuits, or waste so much of our best energies in the acquisition of wealth or a great name, which, at best can help us nothing in the hour of death, were this thought fixed deeply, solemnly, and immovably in our minds? We love to think of death as an event which is to take place in a remote period of the dim and undefined future; but seldom we realize it as possible every moment. Why is this so? We love our riches so well, and its accumulation takes so much of our time, that there is none left to think of death or eternity.

The interests of this world, and the world to come are inimical; no man can serve this world, and, at the same time prepare for the next. Money cannot buy an entrance into life eternal. Nothing impure can enter there. The love of this world contaminates, and by it we are delayed; but time and death are not delayed; they come with unerring precision, and will bring on our

latter end, whether we feel concerned about it or not. Are we ready for the event? or do we feel the importance of the change that awaits us sooner or later, perhaps ere another revolution of the earth proclaims another day.

We must pass from earth, but our souls will not pass away; they must live when heaven and earth shall be no more. The time we have to live on earth is but as a flash of lightning, compared with the ages of eternity; and yet how indifferent we are in regard to our eternal destiny, while we torture into service every moment of time, in order to provide for the present life. Is this acting consistently, or wisely?— What do we expect to be in the next world?— Would it not be consoling, when the ties of earth and earthly connections are dissolving in death, to have a GOD who is able to protect us amid the confusion of dissolving worlds?— Or is it not awful to think of having to go friendless to the gulfs of a dreary & unexplored eternity? —

Who is there that does not wish that after the sorrows of this life are over, he may be transported to a better home, where there is no more sorrow— no more parting of kindred hearts— but where he may meet those he loved and cherished here, but whom he lost early—to pass with them an eternity of joy in unfading loveliness, where the sun never sets in clouds, or bleak, wintry storms chill the soul to bitterness, but where unchanging spring gladdens with that joy which angels feel. Would that we were all prepared when the angel of death calls us hence to meet

"A calmer sea where storms shall cease,
A purer sky where all is peace."

ADOLPH.

For the Gospel Visitor.

VOWS.

Dear Editors: The subject of vows has been resting on my mind for some time, and if you think the following remarks upon the subject are worthy of a place in the Gospel Visitor, you may insert them.

"If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Num. 30: 2.

Dear Brethren, we have all vowed unto the Lord, and have we kept our vows? We vowed, at our baptism, to renounce the sinful ways and sinful pleasures of the world, with its sinful fashions and sinful customs, and whatsoever is forbidden in the word of God.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Let us then, my brethren, lay aside every weight and the sin which doth so easily beset us, that we may be received by the King of glory. We all have a besetting sin, which we must strive to overcome, or else it will overcome us, and cause us to break our vow. The arch enemy knows which is our besetting sin, and upon that point will he try to tempt us, in order to bring us into his snare. But let us seek strength from on high, to enable us to overcome all the temptations of the evil one. "He that overcomes shall not be hurt of the second death." Let us walk worthy of the vocation wherewith we are called. For blessed is he who shall be found watching when the Master cometh. Watch ye, therefore, lest ye enter into temptation." It would be well for us if we would watch over ourselves often before we watch others.— May God help us to watch over ourselves more carefully and constantly,

that we become not defiled through the deceitfulness of sin, and break our vows.

We have reason to believe that it was a practice among the pious of former ages, to make vows in reference to many things. "For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name." Ps. 61: 5. "And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God." Gen. 28: 20. 21. "My praise shall be of thee in the great congregation: I will pay my vows before them that fear thee." Ps. 22: 25; "Offer unto God thanksgiving; pay thy vows unto the most High." Ps. 50: 14; "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Eccl. 5: 4. 5. — From these scriptures we find that vows were common, and that it was a solemn thing to make vows. Do we then pay our vows to the Most High God? Do we always go to the brother or sister when he or she offends against us, as we have promised to do, and tell him or her privately of the offense that was given? And if satisfaction was not given when the first attempt was made to settle the difficulty, do we take one or two with us? And if the second effort fails to give satisfaction, do we then tell the church of the matter, that it may do its part? We also promised to take counsel when it was given to us; have we always been ready to do this? I fear this is sometimes neglected. But, brethren, let this not be the case. When difficulties arise, as they will sometimes, let us try and get them settled as soon as possible. Let us live by faith, and walk by love, practising holiness in the fear of the Lord.

May the Lord give us strength, and enable us to live close to his bleeding side; his word being our guide, his Spirit our comforter. Let us press forward to the mark, for the prize of our high calling of God in Christ Jesus. Let us forget those things which are behind us, and reach forward to those things which are before. For Jesus has gone before us to prepare a place for us, that where he is, there we may be also. And where is he? He is in his Father's house—in heaven. In those blissful regions into which no tempter can enter to molest us—where there will be no parting of friends—no disappointments—no death to take away from us our loved ones. It will be happiness indeed to dwell there, and to drink of the river of the water of life which flows in the midst of the Paradise of God. God himself will be there—that God, that has so loved us his fallen creatures, as to give us his beloved Son that he might redeem us to himself. And there will be the glorious Redeemer. And Elijah who was taken to heaven in a fiery chariot will be there. Aaron and Moses, Abraham, Isaac and Jacob with all the faithful who have died in the Lord. These are resting from their labors, in the presence of the Lord.

Let us put on the whole armor of God, that we may fight, and that no man may take our crown. God is our helper, and through him we shall triumph.

P. W.

For the Visitor.

PEACE.—Matt. 5: 9.

"Blessed are the peacemakers: for they shall be called the children of

God." God is a God of love and peace; and therefore, his kingdom is a kingdom of peace, and the subjects of that kingdom are peaceable subjects. Without this qualification we are unfit for a place in his kingdom, and disqualified to enjoy the presence of the glorious King. Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. From these and other words of holy writ, we find, that we must have a two-fold peace,—peace with God and peace with man. Therefore let us not err and deceive ourselves, and say, if we have peace with God, it does not matter if we are at enmity with men. As long as we are at variance with one another, and have hatred and enmity towards our fellow-men, it is not possible that we are in the possession of the peace of God; for John saith, "He that saith he is in the light, and hateth his brother, is in darkness even until now." 1 John 2: 9. Hence, we must seek peace, and maintain it, both with God and with man. For when the Prince of peace, Jesus Christ, came into the world, he came to establish his kingdom, as a kingdom of peace. Such a kingdom, the prophets foretold the kingdom of the Messiah should be. But before men are converted, and made subjects of this kingdom, they are in a state of enmity against God, exposed to his wrath, and they are the children of wrath. Eph. 2: 3.

Into this state of wrath, disgrace, and disobedience, we fell by the transgression of our first parents. But the Father of mercies, who is not willing that his creatures should perish, did in his great wisdom and love, devise means through his dearly beloved Son, where-reconciliation between us and God, as well as between man and man, can be brought about. And, according to the Scriptures, it is by exercising a living and practical faith in Christ, that this peace is to be enjoyed.

When the Prince of peace" made his appearance on earth, and at his birth, "suddenly there was with the angel a multitude of the heavenly host praising God, and saying, glory to God in the highest, and in earth peace, and good will toward men." Luke 2: 13. 14. By these woods the character of his kingdom is clearly to be seen. It was introduced by a message conveying tidings of peace; and it was established as a kingdom of peace. And the kingdom which Christ established on earth, is his church. Of the character of this kingdom, the prophets have spoken much. Isaiah says, in speaking of the Savior, "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Is. 2: 4. But, perhaps some will say that this peaceable kingdom did not make its appearance when Christ appeared on earth, but wars and bloodshed have been since the time of Christ, as well as before, and that such language as that of Isaiah must refer to a time yet future, inasmuch as we do not see that such prophecies are yet fulfilled. But I think we must understand such language as we have quoted, in a spiritual sense, and as referring to the church of Christ, which he calls the little flock; as, when he says, Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Luke 12: 32. It is then, this little flock, the members of Christ's church, which form this kingdom of peace. And the members of Christ's church,

being the sheep and lambs of his fold, do not lift up spear or sword against one another; for Christ saith to his disciples, "Behold, I send you forth as lambs among wolves." Now it is evident that it is not the nature of the lambs to rend the wolves, but the wolves rend the lambs. It is further evident, that all the subjects of the kingdom of Christ, must partake of the nature of lambs, for such is the nature of the King himself, since he is called the prince of peace. "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9. Of the lamb-like nature of Christ, did Isaiah prophesy, when he said, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Is. 53: 7. The sheepfold of Christ is made up of all nations, of both Jews and Gentiles. And all the sheep in Christ's fold are harmless; they have not taken the sword against one another,—the Jew against the Gentile, and the Gentile against the Jew. Jesus says, "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10: 16.

Of this fold and shepherd, the prophet Ezekiel speaks: And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. Ezek. 34: 23, 25. The servant David, here alluded to, as the prince with whom the covenant of peace was established, is no doubt Christ. And all those who become the children of this new covenant, and subjects of Christ's kingdom, must of course be peaceable as they are the children of the covenant of peace, and subjects of the "Prince of peace." Under the banner of Christ they have enlisted, and the laws of his peaceable kingdom they cheerfully obey.

W. W. K.

For the Gospel Visitor.

TRUE LOVE.

Beloved, let us bear with one another in love. Yes, in that love, which cannot be quenched by all the wiles of Satan. It is an easy thing to love one another enough to speak to each other those things which we know will please, but it is quite another thing to love enough to show to one another their errors, since this may give offence. And yet supreme love to God, and fervent love to the brethren, require even this of us.

Let us then each ask our own heart, have we the love for the truth and for humanity which stirred the heart of one of old, when he dared show to the people the iniquity of those who accused the virtuous Susannah? Or have we the faith and love of those who said we will not worship the golden image. O if we had such loyalty to our dear Redeemer's cause, we too might see one walking with us like the Son of God. If we would obtain excellence, we must exert ourselves. We must pray day and night for that spirit which glories in the cross.

If we love the Lord supremely, we will love every child of misfortune. If

we daily learn of Jesus, we will learn to love our enemies. This is a great attainment, yet greater, far greater, is the reward. If we possess this ardent love, then we know that Jesus dwells in us. If we say, "I feel like retaliating an injury," then I think, brethren, that is an indication that we have not yet attained to what is our privilege. I do know that we can feel to bless those who curse us, & to do good to those who greatly injure us. And I do not know whether this is not the greatest blessing our heavenly Father ever bestows upon us while we stay below. God does not ask us to do any thing which he will not enable us to do if we are earnest and sincere in seeking to obtain his assistance, and in using all the means he has given us. I believe the more we seek to know the goodness of God, the better we will try to serve him, and the more will we love him.

ANNA.

For the Gospel Visitor.

AN EVIL.

Dearly beloved brethren, may *peace* and *good will* be multiplied through our Lord Jesus Christ, who will have us all forsake our *evil* ways and follow him, in all his precepts and examples, and in all that he has taught us by his holy Apostles. And inasmuch as we are exhorted to 'abstain' even 'from all appearance of evil," it becomes us to examine ourselves closely, and root up all evils—purge our bodies and the church as a body, for 'a little leaven leaveneth the whole"; and if there is an evil among the members of the church, soon the whole church will be evil and polluted. I speak from a deep conviction of the truth; and I am conscious that there is an evil in the church—one that is almost universally practised.—It is in the use of Tobacco! O! brethren why not dispense in the use of it, since it is, and has long been, an *offence* to many brethren. Astounding reality! It is a *'stumbling block,'* and *'an occasion to fall'* to many. This should not be so. We should even suffer with and for our brethren. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another; (Rom. 14: 19,) for every one of us shall give an account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in *his* brother's way." (ver. 12 & 13.)

Oh why will you still persist in using such a nuisance; in practising such an evil? It is injurious to your system. It is injurious to your fellowmen—injurious to the church of Christ; and destroys, in part, that noble and becoming habit—cleanliness, which constitutes 'one of the virtues' of every Christian: but more especially of every minister or teacher of Christian purity and godliness. They should be pure, holy, and as far as possible, perfect types of Christ, practising every Christian virtue, but abstaining from every vice and evil of whatever form it be.

Oh how deplorable the sight, to see ministers of the Gospel practising evils with which their hearers are disgusted, and at which their brethren are offended, since Paul says, (Rom. 14: 21.) "*It is* good neither to eat flesh, nor drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. If it was thought good to eat no flesh when it was an offence, how much greater reason have we to speak against the use of tobacco, which is an evil—a fashion followed by the

lowest order of humanity, and which is an injury to every one of its followers.

Oh brethren consider it seriously! If you are chewers of tobacco, dispense with it; if smokers, put away your pipes, and in a tone of disgust, cry unclean! unclean! and henceforth, "follow after the things which make for peace," and serve *desire* no longer, but serve Him 'who is able to save to the uttermost all who come unto him,' so that your good be not evil spoken of.

May Zion's walls be purified,
Each member's heart be search'd & tried.
May all to God be reconciled,
And thereby unto one another;
That Zion's courts be not defil'd,
But each one suffer for his brother.

Oh come to action every one,
Before again the setting sun
Reminds you of declining age.
Of Romans, fourteenth chapter read,
Where glory fills the sacred page,
And judge by that this evil deed.

And then when time is ended here,
May we the 'New Jerus'lem' near:
And there reap bliss without alloy.—
Oh may our happy portion be,
To there our tuneful harps employ
And there our blessed Saviour see.

A. B. B.

WHY AM I NOT A CHRISTIAN?

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"HIM THAT COMETH TO ME, I WILL IN NO WISE CAST OUT."

5. Is it because I fear that I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid that I shall not 'hold out?'

"He that hath began a good work in you, will perform it, until the day of Christ Jesus."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—Morning Star.

QUERY ANSWERED.

1. Brethren: There is one thing I have often thought of and I cannot altogether reconcile it in my mind; and if I were questioned by an infidel concerning it I should be at a loss for an answer.

The Savior says, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. Matt. 12: 40. And yet in speaking of that event, he repeatedly says, "And the third day he shall rise again." Now from the evening of Good Friday to the morning of Easter Sunday,

is only one day and two nights. I should be happy to have some light on the subject

New Lebanon, Ohio. J. P. H.

ANSWER.—The difference which seems to exist between the Savior's prediction and the fulfillment, that is between the Savior's prediction concerning the time he was to be in the grave, and the time during which his body was actually in the grave, may easily be obviated by understanding what was the custom of the Eastern nations in reckoning time. It was their custom to reckon *any part* of a day of twenty-four hours for a whole day, and to say it was done after three or eight days, if it were done on the third or eighth day from that last mentioned. God's command to Abraham was, "He that is *eight days old* shall be circumcised among you." Gen. 17: 12. In Leviticus, the command is thus stated: "And *in the eighth day* the flesh of his foreskin shall be circumcised." Lev. 12: 3. John the Baptist was circumcised on the eighth day. Luke 1: 59. It is said in reference to the circumcision of Christ, "When *eight days were accomplished* for the circumcising of the child, his name was called Jesus." Luke 2: 21. According to the Jewish method of counting, when the child reached the eighth day of its age, it was said to be eight days old; but in reality it was not that old.

As the Hebrews had no word to signify a natural day of twenty-four hours, they used night and day, or day and night, for it; so that to say a thing happened *after three days and three nights*, was the same as to say that it happened after three days, or on the third day. Then as the Savior was in the grave the whole of Saturday, and a part of Friday and a part of Sunday, and as we have seen according to the Jewish mode of reckoning time, a part of a day was put for the whole day, he was then in the grave three days and three nights according to Eastern reckoning.

When this mode of computing time is understood, as it was by the Jews, there will appear no discrepancy between such passages as we have been trying to harmonize.

THE FAMILY CIRCLE.

UNHAPPINESS IN FAMILIES.

It is obvious to observant persons that almost all serious difficulties between married parties grow out of the most insignificant beginnings, that might have been, and ought to have been, swept out of existence at the outset.

In too many cases of marriage one party is apt to expect to find the other perfect. The husband looks for traits in his wife, which he has long since despaired of ever discovering in himself;—and the wife often calculates on finding a model in the character of her husband which is morally inconsistent with human nature. Much of the torture of the disappointment met with on both sides might be removed if the thousand and one disguises, not to call them deceits, which are practised with so fatal a success by both parties before matrimony, were all torn away. If two persons will not use their practical common sense in their acquaintance with each other before marriage, they must expect to find a mass of rough experience in store for them after its consummation. If parties who desire to join their fortunes for life have any good sense, they ought to employ it in making discoveries with reference to each other's dispositions.

More than half the little bickerings that constantly arise between husband and wife under the infirmities of human nature, would all dry out of themselves or dry up like thin grass before the attention of others. We know that a bruised spirit needs sympathy and consolation. This is natural. But what sort of sympathy is that which mere busy-bodies show one who takes advantage of the confidence reposed in them only to widen the breach they have discovered, and to swell the torrent of passion they know they never could diminish! Those who are least interested in the matter—those who create and report scandal for their own gratification—busy-bodies and fast-talkers who insinuate themselves where they should never be allowed to go—these are the ones, who in two many instances, help on the misunderstanding and trifling disaffection between married parties, and their triumph is only complete when the rupture has become notorious and final. If such persons could have less to do with the family matters of others, there is but little doubt that those matters would take much better care of themselves.

The married state is by no means a state of perfect happiness. We must enter upon it resolved and expecting to have to "bear with one another's infirmities." We are but mortal, and those who generally expect and demand the nearest approach to perfection in others, will generally be found to have a very indefinite idea of the term themselves. The nearest we may go towards real happiness in the married and social state is by practising a system of mutual forbearance and concession. If more of this were practised, and less broodings over wrongs and neglects, too often imaginary, were indulged in, we should hear far less of troublesome divorce cases, and see much more of unalloyed enjoyment in families.—*Hartford Courant.*

YOUTH'S DEPARTMENT.

Youth should prepare for Death.

A young man in the vigor of health, was thrown from a vehicle, and conveyed to the nearest house, in a state of alarming danger. A physician was called. The first question of the wounded youth, was, "Sir, must I die? must I die? deceive me not in this thing." He was told he could not live more than an hour. He waked up, as it were at once, to a full sense of the the dreadful reality. "Must I then go into eternity in an hour? must I appear before my God and Judge in an hour? God knows that I have made no preparation for this event. I knew that impenitent youths were sometimes cut off thus suddenly, but it never entered my mind that I was to be one of the number. And now what shall I do to be saved?" He was told that he must repent and believe on the Lord Jesus Christ." "But how shall I repent and believe? There is no time to explain the manner. Death will not wait for explanation. The work must be *done*. The whole business of an immortal being in this probationary life is now crowded into one short hour—and that is an hour of mental agony and distraction." Friends were weeping around, and running to and fro in the frenzy of grief. The poor sufferer, with a bosom heaving with emotion, and an eye gleaming with desperation, continued his cry of "What shall I do to be saved?" till, in less than an hour, his voice was hushed in the stillness of death.

EDUCATION.—PERSEVERANCE.

An orphan girl, of Edgar, Illinois, America, was an example of persevering industry. When twelve years old, she knew not how to read. In a few weeks she learned; and during the summer, repeated a considerable part of one of the gospels. The energy and activity with which she despatched her daily labor was remarkable. This energy and activity she carried into the study of the Bible. While spinning, she fixed the open Bible upon the side of the log cabin in front of her, and thus learned to repeat one verse after another, without stopping her wheel. Many scholars who are behind hand with their lessons, will do well to learn from this little girl, and, like her, to be diligent in business, while they are also attentive to the study of the Bible.

A BROTHER'S AFFECTION.

The son of a rich London merchant had delivered himself up to all kinds of excess and indulgence. By his misconduct, and disregard to paternal admonitions, he had so incensed his father, that he determined to disinherit him, and, when the old man was on his death bed, he made a will to that effect. Dorval, for this was the young man's name, no sooner heard of his father's death, than he began to lament his past life. He was soon informed that his father's will excluded him from the enjoyment of any part of his fortune; but this intelligence did not produce a murmur against the memory of his deceased father: he respected it, though an act the most disadvantageous to his interest; and only said these words; "I have deserved it." This moderation reached the ears of his brother Jenneval, who, delighted to perceive this change in the conduct of Dorval, went to find him, embraced him, and addressed him in these memorable words: My brother, you see that our father has, by his will, left me sole heir of his fortune, but it was only his intention to disinherit you as you were then, and not as you are now; therefore, I restore you the portion which belongs to you."

OUR ANNUAL MEETING OF 1857.

Our meeting was held at the house of br. DANIEL WOLF in Washington Co. Maryland. The location was a very favorable one. The surrounding country is fertile, and well improved. A number of the brethren living near the place of meeting, accommodations for a large number of persons were offered. A more convenient house for holding such a meeting, than that of br. Wolf's does not often offer. It was commodious and convenient. The place afforded an abundant supply of excellent water. The willingness that brother & sister Wolf showed to make their guests as comfortable as possible, indicated a consciousness on their part that the service they rendered, was an offering to the Lord and his cause. The brethren and sisters who assisted on the occasion, seemed not to be ignorant of the apostolic saying, "God loveth a cheerful giver."

The church in which the meeting was held, defrayed the whole of the expense. And to meet this, between eight and nine hundred dollars were subscribed.

A large tent ninety feet long, and twenty eight feet wide was prepared for the occasion, and within this were tables and seats to accommodate three hundred persons at one time. In this tent the refreshment provided for the oc-

casion was partaken of. On Sunday it was made one of the preaching places.

The concourse of people present on the ground was very large, especially on Sunday and Monday. The three places appointed for preaching were crowded, and a disposition was manifested on the part of a great many to hear the word of life. The service on Sunday continued from 9 o'clock A. M., till 1 o'clock P. M., and a considerable degree of interest was kept up during the whole time. We feel that some change might be made in our Lord's day service at our annual meetings, making it more useful and interesting. We therefore shall offer a few suggestions to our beloved brethren upon the subject. The time of service is too long. If our service in the morning would commence about 9 or 10 o'clock, and continue till 11 or 12, and then conclude, and we should then have an afternoon service, say from 1 o'clock till 3, we think there might in this, or in some such arrangement, be more interest given to the service. We have sometimes felt, when there have been no exercises during the afternoon, after the first service was concluded, that the time was not improved as well as it might have been. We merely throw out these hints to lead the brethren to reflect upon the subject.

During the continuance of the meeting, there was preaching in several of the adjacent places in the neighborhood by the brethren, and it is to be hoped it was not all in vain.

THE COUNCIL.

There was considerable business before the council. About sixty churches were represented. Some of the subjects brought forward for consideration were of such a nature, that considerable interest was manifested in the discussion of them. Upon the whole, but little occurred to mar the peace of the meeting. And nothing occurred to alienate the love of the brethren from one another. We are all naturally inclined to be selfish, and to be in love with our own views of things. We are likewise tempted to impute selfish motives to others when they differ with us. But charity "thinketh no evil," and "hopeth all things." We therefore should try to have confidence in one another, and hope that truth is the common object of pursuit among us on all occasions, and especially in our deliberations in our annual council.

The best course to pursue to make our claims to candor, honesty, and sincerity, good, is to acknowledge the force of an argument, and to yield our views when we cannot fairly sustain them.

To hear the expressions of some, we would suppose that they believe that the abandoning of error, necessarily leads to the abandoning of truth. This is by no means the case. The more the mind relinquishes its hold on error, the more can it concentrate its powers upon truth, and the stronger will be its hold of truth.

All who partake of a fallen and sinful nature, have frailties and prejudices to contend with, and it becomes us all to watch and pray, lest we have that in us which we condemn in others—an undue regard for human authority—too much veneration for ancient customs—and too little confidence in the truth as it is taught in the life and precepts of Jesus.

We were sorry to find that difficulties of such a character exist in several churches, that it seemed necessary to have committees sent to settle those difficulties. It is certainly a very unpleasant state to be in, when a church is not in harmony and love. Brethren should bear much, suffer much—and sacrifice much—that peace and harmony and love

may prevail, that our good may not "be evil spoken of," "that our prayers be not hindered," and that our influence be not destroyed. May the dear brethren, who go as peacemakers, be successful in their labors. And may we all enjoy more of the unction from the Holy One, that we may do more good and less evil.

THE CLOSE OF THE MEETING.

It was apparent, that there was a general disposition to close the meeting on Wednesday evening. And, consequently, business was pushed forward. We thought that a little more time might have been profitably spent upon some subjects, could we have taken it. We felt as if some subjects had, perhaps, been passed over in most too much of a hurry. We design to call the attention of the brethren hereafter, to the limited time we allow ourselves to do our business.

The time for the parting having arrived, it was evident that many felt the solemnity of the occasion. We had enjoyed a very pleasant meeting together. We had felt in some degree the presence of the Head of the church, and likewise the presence of the Holy Spirit, the delightful and welcome guest of the church. We could not resist the impression, that that meeting would be the last of the kind, that some present would enjoy. This impression drew our hearts nearer together. It awakened stronger affections towards one another. No doubt, for every censorious thought indulged in, and for every unkind word spoken, there was sorrow felt.

We had been in some degree separated from the world for a few days, and thrown among that society whose prevailing element, at least in profession, was christian. We had felt considerable inward peace and comfort. But we were about separating from each other to meet the duties and trials of life.—A recollection of heaven's blessings to us in the past, and a sense of our dependence upon the same source for future supplies, called us to a throne of grace. We united in prayer, and parted with pleasant reminiscences of our meeting which had just been brought to a close, and with joyful anticipations of meeting in heaven, to separate no more for ever.

Poetry.

For The GospelVisitor.

"All things work together for good, to them that love the Lord."

Oft in affliction's gloomy house,
When earthly happiness is flown,
When clouds of sorrow o'er us lower,
And fierce temptation's blasts are blown;
Then, with what sweet consoling power,
Comes that sweet sentence from above
To cheer us, in the lonely hour,
When most we wish to feel God's love.

When slander's foul detracting tongue,
Stings us, with envy's poisonous dart;
And bitterest thoughts have quickly sprung,
To gain the mastery in our heart;
Then comes the thought, our Lord has said,
"He suffered, and shall we be free?"
No! but with his almighty aid,
We'll ever serve his Majesty.

Then for love we bear the Lord,
And for his promises so free,
We'll count as loss and dross this world,
Whose brightest pleasures quickly flee;
And trusting in His mighty name,
That *good* shall come of every cross,
We'll follow him, who bore our shame,
And winning Christ, count all things loss.

AMANDA.

Port Providence, Febr. 26th 1857.

Selected for the Gospel Visitor.

"And he was sad at that saying, and went away grieved; for he had great possessions." Mark 10 : 22.

O had he known that harps were hushed
Amid the angel throng,
Or heard the strain that would have gushed
Those shining cords along,
Or seen where waved his crown of life,
The fadeless and the fair,
Would he within that hour of strife,
Have stood and pondered there.

That fearful hour, that silent kept
The seraphs of the sky,
With wily care, the tempter swept
His panorama by;
Before him passed broad lands, and fair,
And coffers filled with gold,
But for the gorgeous vision there,
Perchance, a soul was sold.

How could he stand! how could he pause!
How for one moment weigh
The things that should have been as straws,
With life's long blissful day!
He knew beyond the shining gate
The proffered treasure lay!
O how could mortal hesitate;
He sadly went away.

On Judah's hills the green and fair,
Is hushed the voice of yore,
But still the tempter spreads his snare,
Just as it spread before;
And ye who earthly riches hold,
And heritages fair,
O barter not for lands of gold,
Your priceless treasure there!

L.

* * *

A SACRED MELODY.

Be thou, O God! by night, by day,
My Guide, my guard from sin,
My Life, my Trust, my Light Divine,
To keep me pure within!—

Pure as the air, when day's first light
A cloudless sky illumes,
And active as the lark, that soars
Till heaven shine round its plumes.

So may my soul, upon the wings
Of faith, unwearied rise,
Till at the gate of heaven it sings,
Midst light from paradise.

ANONYMOUS.

OBITUARY.

DIED in Mahoning church, Columbiana county, Ohio, on the 8th of June, sister SARAH LONGENECKER, aged 82 years, 4 mo's, and 22 days.

A large number of neighbors and friends collected on the occasion, and were addressed from Rom. 6 : 23.

DIED in Clinton county, Indiana, on the 21st day of May, JOHN, son of JOHN and LYDIA SKILES, aged 28 years, 6 months, and 10 days. The parents have a hope that if they are faithful, they will meet their son in heaven.

DIED in the Logan county church, Ohio, on the 26th of April, br. JOEL DITRICK, aged 44 years, 11 months, and 6 days. Our brother left a widow and seven children to mourn their loss.

DIED near Polo, Ogle co., Illinois, on the 5th of April, sister ELIZABETH GINGRICH, daughter of HANNAH and WILLIAM PENNEBAKER, of Juniata co., Pa., aged 23 years, and 5 days. She left a husband, father, mother, sisters and brothers to mourn their loss of one dear to them. But their loss is her eternal gain. And although we mourn, it is not like the mourning of them who have no hope. She was a faithful member of the church, and a constant attendant upon divine service. Her last sickness was borne without a murmur or complaint. The funeral service was attended to by brethren Layman and Hershey. Text, 1 Cor. 7 : 29. 30.

Also on April 20th, infant son of George W. and Elizabeth Gingrich, aged 1 month and 16 days.

DIED in Shenandoah co., Va., about the 6th of May, br. MICHAEL MILLER, aged 26 years 2 months, and 1 day, leaving a wife and one child.

THE GOSPEL VISITOR.

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STATED TIMES FOR PRAYER.

Great indeed are the privileges conferred upon man by the Almighty God, in permitting him to approach into the presence of his Sovereign with his petitions. How ready should we all be to avail ourselves of this great favor, since we are in need of many helps and blessings which God only can afford.

Earthly sovereigns and benefactors have often, and perhaps generally, had their particular times for receiving the petitions of their supplicating subjects. But our heavenly Father, is ready at all times to receive the prayers of his people, for "he that keepeth Israel shall neither slumber nor sleep." And as he is ready and willing at all times to hear our prayers, he has commanded us to "pray without ceasing." This seems to imply that we should ever be conscious of our dependence upon the Lord, and have our eye directed to him as our only Savior.

But while it should be the constant endeavor of those who love and fear God, to maintain a spirit of prayer in their hearts continually, there are times when they should engage directly in the practice of prayer—when the place, the posture of body, & every circumstance conducive to the profitable exercise of this duty should be made use of. And although the great Lawgiver himself, or any of his divinely commissioned servants, may not have directly specified the exact number of times we are to pray, yet some of those who have prayed most, and most successfully, seem to have felt the propriety of reducing this important part of devotion to some systematic order, and of adopting stated times for the performance of this duty.

The propriety & utility of this course, will be apparent to every one who gives the subject his serious consideration. Being depraved creatures, we need all the facilities that we can obtain, to enable us to perform our various duties. If we let the frequency of our prayers depend altogether upon our own feelings, there may, at times, be considerable intervals between them, since our feelings are not always such as are likely to prompt us to duty. If, however, we have our stated seasons for prayer, when the time comes, the duty will recur to the mind, and although we may not always have as much of the spirit of prayer as we would like to have, still by enjoying a season of prayer, if the exercise is engaged sincerely, it will be profitable, and our devotional feelings will be improved.

We may illustrate the necessity of order in our prayers, from the advantages of order and regularity in our common meetings for worship. Should we have no stated day for meeting together for religious improvement, and for divine service, but leave it altogether to our feelings and to our conveniency, how many hindrances would we meet with when we might have a desire to come together for worship? and perhaps, if our way was free of obstacles, we might not then have the disposition, and it is very likely that we should meet together but seldom. So we are fearful that prayer would be practiced but seldom if not reduced to some regularity.

Again; in saying grace at table, if this practice is left altogether to the feel-

ings of the moment, how often would it be neglected! But by making it a rule not to eat our food until we have acknowledged the goodness of the Lord and asked his blessing upon it, though we may not always have that joyful sense of the divine goodness that we should like to have, yet we may perform the duty not only without condemnation, but acceptably to the Lord and with good effects upon our own hearts.

We have the example of some of the best of men, to sanction the propriety of having stated times for prayer. "Evening & morning, & at noon, will I pray, & cry aloud, and he shall hear my voice." Ps. 55: 17. Such it seems was the practice of the devoted David. And "Evening, morning, and noon," were the three hours of prayer among the pious Jews. We find faithful Daniel observing his stated times of prayer when in Babylon, notwithstanding the decree of Darius, which exposed all to death which did so. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Dan. 6: 10. "As he did aforetime." This shows that it was his common practice to go upon his knees three times a day, before his God, to offer his prayers unto him. We are not surprised to find that this practice of praying at stated times, which existed among the pious Jews, and which has so much in it to commend it to all the worshipers of the true God, should become the practice of the followers of Christ, who had given them commandments, admonitions, and encouragements upon the subject of prayer.

Peter and John appear to have observed the practice of stated prayer: "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." Acts 3: 1. We also find Peter retiring for prayer at the sixth hour of the day; "On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray, about the sixth hour." Acts 10: 9. "The chief hours of prayer among the Jews were the third and the ninth; at which times the morning and evening sacrifices were offered. And any one may hence learn how very great piety we exercise towards God, and the observance of his laws, since the priests were not at all hindered from their sacred ministrations, by their fear during this siege, but did still twice a day, in the morning, and about the ninth hour, offer their sacrifices on the altar." Josephus' Antiquities, Book 14, chap. 4, sec. 3. Besides the two stated hours of prayer, at the time of the morning and evening sacrifices, the more pious Jews were in the habit of setting apart a third, and of retiring for prayer at noon. So did David and Daniel, as we have seen. So likewise did the apostle Peter. It is said it was customary in the first ages of the christian church for christians to offer up their daily prayers at the third, the sixth, and the ninth hour. This is not at all improbable. For although there is no divine law requiring Christians to pray three times a day, or any stated number of times a day, the example of such pious men as David, Daniel and Peter, in having regular seasons for prayer, should commend the practice with an authority but little less than that of law itself.

Our thoughts and feelings follow each other not at random, but according to certain laws in our mental constitution. To this established connection between the different states of our mind, has been given the name of mental associa-

tion. I meet a friend to day, and upon meeting him I may think of the place and time at which I last met him, with many other circumstances connected with our past acquaintance. It is the faculty of association which connects or combines these various ideas together in the mind. This faculty with all others, is designed to answer useful ends. Its utility may be manifested in stated seasons of prayer. If we make it a rule to go to prayer when we rise from our beds in the morning, or before we eat our breakfast, or about noon, or before we retire to our bed at night, or at any other stated time, this rule being observed awhile, when those particular times recur, they will have associated with them the exercise of prayer, the thought of God, and other objects that it may be good to remember. And thus we will be called at those times to the exercise of prayer, a duty which can not be neglected without our christian character and enjoyment sustaining an injury.

In sustaining the propriety of stated or regular times for prayer, we mean secret prayer and such other kinds of prayer as may be reduced to order and regularity in regard to the times at which they are offered. We trust the reasons we have given for stated times of prayer, will have some force in recommending the practice to the favorable consideration of our readers; and on those reasons we chiefly rely for the adoption of the practice where it has not already been adopted. But could our advice drawn from our experience, be of any service to our readers, we would cheerfully give it. We think we have tested the utility of the practice which is the subject of this article, and we do sincerely recommend it to all who desire to make religion a source of peace and pleasure in the present world, and a passport to a better. J. Q.

BROTHERLY LOVE
IN THE EARLY CHRISTIAN CHURCHES.

By *Dr. Neander.*

That which our Savior himself, in his last conversation with his disciples, proclaimed as the mark by which his disciples might be known, the mark of their fellowship with him and their heavenly Father, and the mark of his glory dwelling among them—namely, that they should love one another,—this was assuredly the prominent feature of the early Christian Churches; a feature which did not fail to strike even the heathen themselves. The names "brother" and "sister," which the Christians interchanged, were not empty names; the kiss of brotherhood, which was bestowed on every person at his admission into the Christian Church, after baptism, by those Christians into whose immediate society he was about to enter; this kiss, which the members of a church bestowed on one another, before the celebration of the communion, and with which every Christian saluted one another even when he saw him for the first time, was no mere formality, but all this was originally an expression of Christian feeling, and a token of the relations in which Christians considered one another. This was the thing, as we have before had occasion to remark, which, in an age of cold selfishness, most struck the heathen—that men, from so may different countries, of such different circumstances and relations one with the other, and of such different degrees of education, should appear in such inward harmony and union with each other; as, for instance, that a stranger coming into a town, and having made himself known to the Christians, through

an "epistola formata," as a real brother Christian, immediately received, even from those to whom he was personally unknown, all the attentions and the support befitting a brother.

The care of providing for the support and maintenance of the stranger, the poor, and the sick, of the old men, widows, and orphans, and of those who were imprisoned for the faith's sake, devolved on the whole community. This was one of the chief purposes for which voluntary contributions at the times of assembling for divine service were established, and the charity of individuals outstripped even this. How peculiarly this was considered as the business of a christian mistress of a family, we may judge from Tertullian, where, in painting the disadvantages of a marriage between a heathen and a christian woman, he peculiarly dwells on this, that the Christian would be obstructed in that which was usually reckoned as in the circle of a christian woman's domestic duties.—"What heathen," says he, "will suffer his wife, in visiting the brethren, to go from street to street, into strangers', and even into the most miserable cottages? Who will suffer them to steal into prisons, to kiss the chains of martyrs? If a stranger-brother comes, what reception will he find in a *stranger's house?* If she has to bestow alms on any one, the safe and the cellar are closed to her."—

On the other hand, he lays it down as one of the joys attendant on a marriage between Christians, that the wife may visit the sick and support the needy, and need not be under anxiety about her alms-giving.

The active brotherly love of each church was not, however, limited to its own narrow circle, but extended to the wants of churches in distant places.—Under any pressing necessity of this nature the bishops appointed special collections to be made, and also appointed fast-days, in order that what was spared from the daily expenses even of the poorer members of the community might be contributed to the general need. If the churches of the provincial towns were too poor to meet any pressing distress, they applied to the richer one in the metropolis. A case, for example, had occurred, in which christian men and women from Numidia had fallen into captivity among the neighboring barbarians, and the Numidian churches were unable to raise the sum requisite for their ransom; they applied to the richer church of the great North African metropolis. Cyprian the bishop of Carthage, soon raised a sum of more than four thousand dollars, and sent it with a letter which breathed the true spirit of Christian sympathy and brotherly love. "In cases like these," he writes to them, "who would not feel sorrow, and who would not look upon his brother's suffering as his own! as the apostle says: 'When one member suffers, all the members suffer with it,' and in another place, 'Who is weak, and I become not weak?' Therefore must we consider the captivity of our brethren as our own captivity, and the sorrow of those in danger as our own affliction, inasmuch as we are bound together into one body; and not only love, but religion ought to incite and cheer us on in redeeming the lives of the brethren who are our members. For the apostle Paul again, in another place, says, 'Know ye not that ye are the temple of God, and the Spirit of God dwells in you? (1 Cor. 3: 16.) and so even if love will not move us to give assistance to our brethren, we ought to remember here, that it is the temple of God which is in captivity, and we ought not, by long delays and by a neglect of these calamities, to suffer that the temple

of God should remain long in captivity. For since the apostle Paul says, 'As many of you as are baptized, have put on Christ,' so must we see Christ in our captive brethren, and we must redeem Him from captivity, who redeemed us from death, so that He who has saved us from the jaws of Satan, and who now dwells and remains in us, may himself be freed from the hands of barbarians, and that he may be redeemed by a sum of money, who redeemed us by his cross and blood; and he has allowed this in the main time to take place, in order that our faith may be tried, whether every one will do that for others, which he would wish to be done for himself, where he in captivity among barbarians. For who that is alive to the feelings of humanity and mutual love, would not, if he is a father, look upon it as if it regarded his own sons, or if he be a husband, would not feel that, as it were, his own wife is taken captive, to the shame and sorrow of the conjugal yoke? — And we wish also, that for the future nothing of this sort may happen, and that our brethren, by the might of the Lord, may be preserved from similar calamities. But if any thing like this should again occur, to prove the love & the faith of our hearts, delay ye not to give us tiding of it by your letters, being persuaded that all our brethren here pray that these things may not occur again, but that they will again readily and plentifully give assistance if they do."

That which stamped a Christian character on these acts of benevolence, could only be the lively feelings which here declared themselves, if these works proceeded only out of a childlike love and thankfulness towards the Redeemer, and out of brotherly love towards their companions in redemption, and if they joyfully proceeded out of the inward impulses of love. If, on the contrary, men thought to deserve something by works like these, if they bowed themselves unwillingly as it were under the yoke of a compulsory law, then the christian character was lost, and good works, which ought to be the spontaneous fruits of faith working through love, were only forcibly wrung from a selfish spirit, not subdued through the spirit of love to the Redeemer, by a law which commanded, which threatened, and which promised, —nay, they might be the very fruits of a refined selfishness, and afford food to the sinful parts of human nature. The old man has constantly been inclined to seek such support, and to betake himself to outward observances instead of inward holiness, and as soon as men relinquished the notion of setting the whole christian life on the single ground of faith & confidence, they forgot that the whole life of a Christian can be nothing but the constant and increasing appropriation and application of the merits of Christ to the weakness of humanity, an increasing revelation of fellowship with Him, which constantly more and more penetrates the whole nature and ennobles it; and thus this error obtained a deep foundation. In the third century we see that just evangelical conception of benevolence, and this unevangelical one at times side by side, as in the writing which Cyprian composed in order to encourage the Christians, among many of whom brotherly love had waxed cold during a long season of earthly repose, to the exercise of this virtue. (De Opere et Eleemosynis.) Cyprian beautifully addresses a father of a family, who excused himself from the duty of benevolence, under the plea of a numerous family, in the following language: "Think not him a father to your children, who is a feeble and mortal man, but seek an-

other father for them even the eternal and Almighty Father of all spiritual children. Let Him be the guardian and provider for your children; and the protector of them by his Divine majesty against all the evils of the world. When you bestow more care on earthly than on heavenly possessions, you are seeking to commend your children to Satan rather than to Christ; you commit a double sin, for you neglect to obtain for your children the protection of God, and you teach them to love possessions rather than Christ."

In any times of public calamity in the larger cities, the contrast was very striking between the cowardice and selfishness of the heathen, and the brotherly love and willingness of the Christians to sacrifice their own interests. We shall take a representation of this contrast from Dionysius, bishop of Alexandria, who had an opportunity of observing it in the different conduct of the heathens and the Christians during a terrible pestilence in that city, in the reign of the emperor Gallienus. "That pestilence appeared to the heathens as the most dreadful of all things, as that which left them no hope; not so, however, did it seem to us, but only a peculiar and practical trial. The greater part of our people, in the abundance of their brotherly love, did not spare themselves, and mutually attending to each other, they would visit the sick without fear, and ministering to them for the sake of Christ they would cheerfully give up their life with them. Many died, after their care had restored others from the disease to health. The best among our brethren, some priests and deacons, and some who were celebrated among the laity, died in this manner; and such a death, the fruit of great piety and strong faith, is hardly inferior to martyrdom. Many who took the bodies of their Christian brethren into their hands and bosoms, closed their mouth and eyes, and buried them with every attention, soon followed them in death. But with the heathens matters stood quite differently; at the first symptom of sickness they drove a man from their society, they tore themselves away from their dearest connections; they threw the half-dead into the streets, and left the dead unburied; endeavoring by all the means in their power to escape contagion, which, notwithstanding all their contrivances, it was very difficult for them to accomplish."

In the same manner the Christians of Carthage let the light of their love and christian conduct shine before the heathen in a pestilence which visted North Africa, a little before, in the reign of Gallus. The heathens, out of cowardice, left the sick and the dying, the streets were full of corpses, which no man dared to bury, and avarice was the only passion which mastered the fear of death, for wicked men endeavored to make a gain out of the misfortunes of their neighbors; and the heathens accused the Christians of being the cause of this calamity as the enemies of the gods, instead of being brought by it to the consciousness of their own guilt and corruption. But Cyprian required of his church, that they should behold in this desolating pestilence a trial of their dispositions. "How necessary is it, my dearest brethren," he says to them, "that this pestilence, which appeas to bring horror and destruction, should prove the consciences of men! It will determine whether the healthy will take care of the sick, whether relations bear tender love one to another, and whether masters care for their sick servants." That the Christians should show a spirit of mutual love among themselves, was not sufficient to

satisfy a bishop who formed his notions after the model of the great Shepherd. He, therefore, called his sheep together, and addressed them thus: "If we do good only to our own people, we do not more than publicans and heathens. But if we are the children of God, who makes his sun to shine, and his rain to descend upon the just and upon the unjust, who sheds abroad his blessings, not on his own alone, but even upon those whose thoughts are far from him, we must show this by our actions, endeavoring to become perfect even as our Father in heaven is perfect, and blessing those who curse us, and doing good to those who persecute us." Encouraged by his paternal admonition, the members of the church addressed themselves to the work,—the rich contributing money, and the poor their labor, so that in a short time, the streets were cleared of the corpses which filled them, and the city saved from the dangers of a universal pestilence. —

For the Gospel Visitor.

NON-RESISTANCE.

In John 11: 47, 48, we find the following language: "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." By reading the chapter from which I have quoted, we find that a certain man named Lazarus, of Bethany, was dead, and after being buried four days, Jesus Christ told his disciples he was glad for their sakes that he was not at the place where Lazarus died to the intent they might believe; nevertheless they would go to the place where he was buried. They went to the place, & after the stone was rolled away from the grave, and after Jesus lifted his eyes toward heaven, and thanked his Father that he always heard him, and in order to convince the people of his divine mission, he cried with a loud voice, Lazarus, come forth." "And he that was dead came forth," and was restored to his sisters and relatives, and doubtless the friends of Jesus and Lazarus generally, rejoiced at the glory and power of God. But while they glorified God, what do we see among the enemies of Jesus, the enemies of the truth?—They called a council after deliberating upon the matter, finding it could not be denied but that a notable miracle was done, but for the safety of the nation it would not do to let him thus alone, for the reason they assigned, "all men would believe on him," and the Romans would come and take their land.

The question that presents itself now is, What did the Jewish council mean by their expressions? Wherein would believing on Jesus endanger their nation? Would it skill the Romans more thoroughly in the art of war? Or would it disable, *physically disable* the Jews from meeting the invading Romans on the borders of their land, and from driving them back? Certainly neither of these were what they dreaded, because believing in Jesus will neither weaken the body nor the mind; if any thing, it nerves the individual to meet any danger, but in religion's own appointed way; and this is, if thine enemy hunger, feed him, if he thirst, give him drink. Rom. 12: 20.

Ah! here lies the secret. The Jews very well remembered the teachings of Jesus, "But I say unto you that ye *resist not evil*," Matth. 5: 39. "But I say unto you, *Love your enemies*, bless them that curse you, and do good to

them that hate you, and pray for them that despitefully use you and persecute you." 44th verse. By considering these positive declarations, yea, positive commands of God, we need no longer wonder what the Jewish council meant by fearing the Romans, in case all their people would believe in Jesus.

Let it be remembered that this Jewish Council was composed of wicked and ungodly men, notwithstanding those who officiated in the name of God as priests, were a part to said council. It is evident they did not appreciate the character of Jesus Christ, or in other words—the character of God, or else they would not have trusted in the arm of flesh, as they evidently did, and knowing that the divine doctrine of Jesus Christ was such, that every man who embraced it would no longer shoulder a carnal weapon and march, and meet and slay his brother upon the battle field. They feared its tendency. But had the council been acquainted with the character and power of God, they would have known that Rome as well as all other nations could only do what God permitted, and if they (the Jews) would have put their trust in the all-powerful arm of God it would have been a great deal better for them. For while they thought that their nation would be endangered by believing in Christ, and hence rejected him, the very thing they were guarding against, as they thought, the downfall of their beloved country, they brought about by their wicked course, as will appear hereafter.

The Jews were the peculiar people of God; and Jesus came to them, but they received him not. They rejected him because the doctrine he taught, was of a flesh-crossing nature; so they not only rejected him, but took measures, and devised means whereby they might stop him from doing miracles, and teaching his peace-doctrine of saving all men, of trying to overcome evil with good, &c. For this purpose they gathered together in council, and it seems all the reason they assigned for opposing him was founded upon his doctrine of non-resistance. This is the only reason they could have for dreading the Romans, in case of many, or as they said, all men should believe in him. They carried out their designs finally, and took him prisoner, condemned, and crucified him. But while they were carrying on their plottings against him, he, in his divine wisdom, decreed the downfall of the land of Judea, and especially the metropolis, their beloved city. And more especially the citizens themselves were to suffer, for these were the days of vengeance, that all things which were written by the prophets were fulfilled. Many prophecies might be cited, but we will hear that great prophet, Jesus Christ, concerning these things. In Luke 21st chapter we have a record of his prophecy. Beginning at the 23d verse, we read: "But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and *wrath* upon *this* people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations; and *Jerusalem shall be trodden down* of the Gentiles, until the time of the Gentiles be fulfilled. This pointed prediction of our Saviour was literally fulfilled, notwithstanding the Jews rejected the peace doctrine of Jesus Christ, thinking thereby to keep their common enemy from inflicting any injury upon them, and their land. But the *woe* was pronounced against them, and in the spring of A. D. 67, the Ro-

man General commenced operations against the Jews with a powerful army. And by the beginning of August, the entire city together with the magnificent temple fell into the hands of the Romans. The scene was terrible. The streets were filled with blood. They fell by the edge of the sword as our Lord predicted. In the four months of the siege, it is said, one million and one hundred thousand perished. Let it be recollected the whole nation was crowded into the city to celebrate the Passover; so that Josephus observes, this exceeded all the destructions that had hitherto been brought upon the world. Besides, more than an equal number perished elsewhere in the six years of war; and ninety seven thousand were made prisoners and sold into slavery. I make these observations in order to show how little the Jews gained by rejecting the doctrine of non-resistance as brought to them by their king of righteousness and prince of peace.

I will venture to say, that had they received the doctrine of Jesus, and followed him, none of these calamities would have come upon them, for in all the great slaughter referred to, I never yet read of one single disciple who perished in the awful carnage, that the vengeance of Almighty God decreed against the rebellious Jews. The disciples took the council of their divine teacher—they fled to the mountains. This is the Christian's only plan when a wicked nation justly brings the displeasure of God upon it, for vengeance is mine, I will repay, says the Lord. Rom. 12: 19.

But does our own land profit by the example God made of the land of Judea? Alas! alas! the pulpit and the battlefield, the gospel and the sword, have become twin sisters. Perhaps this is saying too much, if so, God forgive. But one thing I will say, and that is found in the celebrated Lexington debate between Campbell and Rice. Dr. Rice, whom I deem as good present-day religious authority, affirmed that there was *more Presbyterian blood shed* in order to acquire our liberties, than ever was, or would be of that of the Campbellites. These are probably not precisely the words, but the meaning of Dr. Rice, the great D. D.

A few years ago I was in a town in this state, [Va.] and a lawyer read in the presence of a Methodist minister in high standing, and myself and others, a sermon of the Rev. Joab Trout, which he preached to one of our Revolutionary armies, in which he was chaplain, the whole sermon was made up of fire brands and swords; and yet his text was, *"they that take the sword shall perish by the sword."* The thing that was the most strange to me was, that the Methodist Episcopal Minister, spoke of the sermon in higher terms than any one else, not excepting the Lawyer who read it. These are a few instances, but it is universally the cry, if we do not defend our rights by force of arms when necessary, the kingdoms of Europe will come and take away our place and nation. Not unlike the Jewish council, the high priests are still among the number that come to the same conclusion. The christian character is represented by the disposition of a lamb. And it would, indeed, be bad policy in a flock of lambs to turn and give battle to the wolves who come to devour them. One might say if the lambs had it in their power to defend themselves, they would do it. That may be so but their Creator has not given them that power, hence, their best policy is to flee to their shelter and hide. Neither indeed, has our Creator, who

created the heart anew, who has subdued all harmful passions within us, given *us* any authority to give battle to the wolves, any farther than we can conquer with the "sword of the spirit, which is the word of God," and when failing with that, the only refuge is in fleeing to the mountains, trusting in God, who is able to deliver us out of all trials. And when the day of reckoning comes, he will give the enemies of his people, their just deserts.

P. J. B.

For The Gospel Visitor.

ADDRESS TO SINNERS.

Fellow Sinners:

Why will you die? Know you not that you are under sentence of death? "The soul that sinneth it shall die." How can you escape? Jesus Christ alone can save you from eternal death: there is none other name whereby we must be saved. Through him you may be saved, if you will. "Whosoever will, let him take of the waters of life freely." A rich feast is prepared, and you are entreated to eat and live for ever. 'Come for all things are now ready.' Will you come? why not? Now this is applied to all.

Many may make excuses; but excuses will not save you from eternity—Some will argue they are too young—now this will not do. Bless God that you are young. "They that seek me early shall find me." If you are old enough to sin, you are old enough to repent of sin. If you have done wrong, you cannot be sorry for it too soon. Are you old enough to die, then, dear reader, you are not too young to prepare for death. The sooner you seek God, the easier it will be. That little twig you pull up with your thumb and finger, will soon be the mighty oak which will brave the storms of heaven. Wait not until sin has twined its roots around a rocky heart.

Probably some wish to take their full of pleasure in this world, and then turn to God. Ah! no, dear reader, this will not do. In this way you give your best days to Satan, and a miserable fraction of your life to God. Will you thus put off your Creator, and for what? For the meanest vanity. How often, as you have returned from the haunts of dissipation, from the theatre, the ball-room, or the party of pleasure, have you been forced to exclaim, all is vanity and vexation of spirit. How often like Colonel Gardener the "happy rake," have you groaned in the anguish of your spirit, & wished yourself a dog? The time will come, if it is not now, when you will be sick of this world. How will the thought of time thus wasted, then torture your soul? Why prepare these thorns for a dying pillow? Or give up the world before it is torn from you! Beware of the flatterer.—Let the empty bubble go. Seek "fullness of joy" and "pleasures for evermore."

But you will probably say, Christians are gloomy people. To this we will say all are not; some cannot describe their joy. All true Christians say, that they never knew joy until converted. Some will tell you that they have had more happiness in one hour since converted, than in years before. Some, indeed, there are, 'having a form of godliness, but denying the power thereof," that are gloomy enough.—Others are Laodiceans, "neither cold or hot. How can such be happy? It is for want of piety that they are gloomy. Let them enter with all their hearts into the service of God, and they will be as happy as hearts can wish. Do you doubt it?

Try it, God's word for it, you shall "rejoice with joy unspeakable and full of glory."

But it may be, they are sad on your account. They see you dancing on the very brink of the bottomless pit, and how can they help weeping? Let them see you turning to God, and their grief will be turned to joy. Will you turn and fill the heart of a dear parent perhaps with joy.—Yes a dear wife,—a brother, a sister. Ah! why will you sport upon the brink while fiery billows roll beneath your unhallowed feet? Oh turn while it is called to-day, for this is the only acceptable time we have. To day if ye hear my voice, harden not your hearts. Come! now, come.

Some may say, they have no time to attend to religion. What was time given for? To spend in pleasure, and to heap up riches? And is this your home? Can you say, soul, thou hast much goods laid up for many years? God may say, "Thou fool, this night thy soul shall be required of thee." Yes, you must die, and leave all behind. There are treasures in heaven worth seeking after. Palms of victory, crowns of glory, thrones on high are set before you.

Do you wait for a leisure day? So did Felix: "Go thy way for this time, when I have a convenient season I will call for thee." The convenient season may never come. Cares increase with years, and if it should come, it may not be convenient for GOD to attend to thee then. What does this scripture mean? "Ye shall seek me, and shall die in your sins."

Will you dear reader, take time to seek him now? You may contend, there is time enough yet. But has God told you that? If not, how then do you know? Have you made a "covenant with death"? It shall be disannulled—An agreement with hell?—It shall not stand.

Are you so sure that you have time enough, that you can venture to banish all thoughts of your conversion until a fixed day? Why not if there is time enough? Can you ask God to let you sin as much as you choose till then? Why not if you have time enough? And if he should hear such a prayer, are you sure that you will repent when that day comes? Will it be any easier then; when you have grown gray in sin? Ask that old man if he has time enough—O, yes; time hangs very heavy on my hands. Why dont you then repent?

Ah, but my heart is too hard: I cannot feel. *Fellow sinner:* let me beg of you not to wait until your heart is cased in steel. You are sinking into the burning pit; the flames are spreading all around you—Soon escape will be impossible; there is but a step between thee and death. How can you escape too soon? Would you ever have any reason to be sorry for it, if you should become a Christian this moment? Then why delay another moment?

You may say, you are not so bad as others. Now that may be so. But why? It is sovereign grace that has kept you from being a vile reprobate. And will you make that very grace a reason for continuing in sin? Are these your thanks? O, Why does God forbear to strike?

But you are bad enough. The very best sinner on earth is too bad for heaven. If you could plead, "I have sinned but once," it would not save you. One sin ruined Adam. "Cursed is every one that continueth not in all things which are written in the

book of the law to do them." After all, you are worse than you will allow. Let God pour the light of eternity upon your naked heart and you will wish for the deepest darkness in which to hide yourself.

Dear reader, what have you to plead? Any excuses whereby you will justify yourself before God? You have certainly none. Then surely you will halt no longer, All things are now ready. The SAVIOR waits to wash you in his blood—the FATHER to receive his long lost child to his arms.

J. L. R.

IRENÆUS—INFANT BAPTISM.

[Br. J. S in his article on the testimonies of the Fathers in the last No. of the Gospel Visitor, expressed a desire to have our view of the passage in Irenæus, supposed by Pedobaptists to refer to infant baptism. We therefore give the following from Hinton's History of Baptism, thinking that the argument drawn from the passage in question to support infant baptism, is successfully refuted by the authorities quoted by Hinton.]

"The quotation most relied upon as a reference to infant baptism in the second century, is that from Irenæus.

"Therefore, as he [Christ] was a master, he had also the age of a master. Not disdaining nor going in a way above human nature, nor breaking in his own person the law which he had made for mankind; but sanctifying every several age by the likeness that it has to himself; for he came to save all persons by himself—all, I mean, who by him are *regenerated* unto God, infants, and little ones, and children, and youths, and elder persons: therefore he went through the several ages; for infants being made an infant, sanctifying infants; to little ones he was made a little one, sanctifying that age; and also giving an exampel of godliness, justice and dutyfulness, to youths he was a youth, &c.".

The application of this passage to infant baptism depends on proving that, in the writings of Irenæus, the term "regenerate" means "baptize." Dr. Doddridge says on this quotation —"We have only a Latin translation of this work; and some critics have supposed this passage spurious; or, allowing it to be genuine, it will not be granted that *to be regenerate* always in his writings signifies to be *baptized*."

"Everything here turns," says President Sears, on the meaning of *renascuntur*. If it means *they were regenerated*, then it has nothing to do with our subject; if it means *they were baptized*, then it proves the existence of infant baptism in the time of Irenæus. This question cannot be settled, as many have thought, by an appeal to *later* writers; for the idea of baptismal regeneration was of gradual growth, and in every successive period, from the apostles to the middle ages, words were changed in their meaning to correspond with the change of ideas. The scholastic writers attach more to the word than Chrysostom and Gregory, and these more than Irenæus and Justin Martyr."

After a most elaborate investigation of passages in the writings of Irenæus, and the presentation of quotations enough to satisfy the most sceptical that Irenæus did not employ the word *renascuntur* [regenerated] in the sense of *baptize*, Dr. Sears observes—"In the light of this investigation of Irenæus' general views of 'regeneration,' let us

come to the interpretation of the passage which is said to support infant baptism.

"1. The phrase 'regenerated through Christ unto God,' if it mean the general recovery of man through Christ's incarnation and redemption,' has numerous parallels in the writings of Irenæus; if it mean 'baptized through Christ unto God,' it has *no* parallel—*absolutely none.*

2. The phrase 'baptism through Christ unto God,' is an incongruous idea, nowhere to be found in the Scriptures, in the writings of Irenæus, or in any other Father or writer, ancient or modern.

3. 'Regeneration,' standing alone without any such word as 'baptism' or 'bath' prefixed, and governing it in the genitive, *never means baptism in Irenæus.*

4. That Christ sanctified infants by becoming an infant himself has several parallels in Irenæus. 'He became an infant to aid our weak apprehension'—'He became an infant with us [*sunenepiazen*] on this account.' IV. 38, 1 & 2. 'He went into Egypt, sanctifying the infants that were there.' It would be absurd to suppose that the infant Jesus *baptized* the Egyptian infants.

5. That, by passing through the several stages of human life from infancy to old age, he sanctified human nature in these various ages by his own incarnation and example, is an idea often repeated by Irenæus, and by modern writers too, as Sartorious. But, if this be limited to baptism, or to the baptized, it will contradict what he elsewhere says.

6. The general character of his redemption and regeneration, as expressed in this passage, according to our interpretation, is a favorite idea with our author; a similar sentiment in regard to *baptism* is not to be found in his writings.

7. The connexion of the latter part of the sentence with the former, as explaining or amplifying the idea, is weakened if not destroyed by the other interpretation."

That Irenæus had no reference to baptism in this passage is sustained by many of the most celebrated German critics.

Baumgarten-Crusius, p. 1209, says—"The celebrated passage in Irenæus, II. 22, 4, is not to be applied to infant baptism; for the phrase, 'renasci per eum [i. e. Christum] in Deum,' evidently means the participation of all in his divine and holy nature, in which he became a substitute for all."

Winer, in his Lectures, says—"Tertullian is the first that mentions it [infant baptism]. Irenæus does not mention it, as has been supposed."

We have already quoted Starck, as saying, "Neither Justin Martyr nor Irenæus say respecting infant baptism what has been attributed to them."

Rossler, in his Library of the Christian Fathers, vol. i. p. 11, observes—"All the arguments put together do not prove that 'renasci in Deum' (in this passage of Irenæus) means to be baptized."

Munscher, in his Larger History of Theology, vol. ii. p. 334, denies the validity of this evidence for infant baptism.

Von Coelln, vol. i. p. 469, says—"All the earlier traces of infant baptism are very uncertain. Tertullian is *the first who mentions it*, and he censures it." Irenæus, it will be recollected, was an earlier writer than Tertullian.

I presume every candid reader will now be satisfied that Irenæus had no reference whatever to infant baptism."

THE BETTER LAND.

"The shapings of our heavens are the modifications of our constitution," said Charles Lamb, in his reply to Southey's attack upon him in the Quarterly Review.

He who is infinite in love as well as wisdom, has revealed to us the fact of a future life, and the fearfully important relation in which the present stands to it. The actual nature and conditions of that life He has hidden from us—no chart of the ocean of Eternity is given us—no celestial guide book or geography defines, localizes, and prepares us for the wonders of the spiritual world. Hence imagination has a wide field for its speculations, which, so long as they do not positively contradict the revelations of the Scriptures, cannot be disapproved.

We naturally enough transfer to our idea of Heaven, whatever we love and reverence on earth. Thither the Catholic carries in his fancy the imposing rites and time-honored solemnities of his worship. There the Methodist sees his love-feasts and camp meetings, in the groves and by the still waters and green pastures of the Blessed Abodes. The Quaker, in the stillness of his self-communing, remembers that there was "silence in Heaven." The church-man listening to the solemn chant of vocal music, or the deep tones of the organ, thinks of the song of the Elders, and the golden harps of the New Jerusalem.

The heaven of the Northern nations of Europe was a gross and sensual reflection of the earthly life of a barbarous and brutal people.

The Indians of North America had a vague notion of a Sunset Land—a beautiful Paradise far in the West—mountains and forests filled with deer and buffalo—lakes and streams swarming with fishes—the happy hunting grounds of Souls. In a late letter from a devoted missionary among the Western Indians, (Paul Bloohm, a converted Jew,) we have noticed a beautiful illustration of this belief. Near the Omahaw mission-house, on a high bluff, was a solitary Indian grave. "One evening," says the Missionary, "having come home with some cattle, which I had been seeking, I heard some one wailing, and, looking in the direction from whence it proceeded, I found it to be from the grave near our house. In a moment after, the mourner got up from a kneeling or lying posture, and, turning to the setting sun, he stretched forth his arms in prayer and supplication, with an intensity and earnestness as though he would detain the splendid luminary from running his course. With his body leaning forward, and his arms stretched towards the sun, he presented a most striking figure of sorrow and petition. It was solemnly awful. He seemed to me to be one of the ancients, come forth to teach me how to pray."

A venerable and worthy New England clergyman, on his death-bed, just before the close of his life, declared that he was only conscious of an awfully solemn and intense curiosity to know the great secret of Death and Eternity.

The excellent Dr. Nelson, of Missouri, was one who, while on earth, seemed to live another and higher life, in contemplation of Infinite Purity and Happiness. A friend of ours once related an incident concerning him, which made a deep impression upon our mind. They had been traveling through a summer's forenoon in the prairie, and had lain down to rest beneath a solitary tree. The Doctor lay for a long time, silently looking upward, through the openings of the boughs, into the still heavens,

when he repeated the following lines, in a low tone, as if communing with himself, in view of the wonders he described:

'Oh, the joys that are there, mortal eye hath not seen!
Oh! the songs they sing there, with hosannas between!
Oh, the thrice blessed song of the Lamb and of Moses!
Oh, brightness on brightness! the pearl-gates uncloses!
Oh, white wings of angels! Oh, fields white with roses!
Oh, white tents of Peace, where the rapt soul reposes!
Oh the waters so still, and the pastures so green!"

The brief hints afforded us by the sacred writings concerning the Better Land, are inspiring and beautiful. Eye hath not seen, nor the ear heard, neither hath it entered into the heart of man to conceive of the good in store for the righteous. Heaven is described as a quiet habitation—a rest remaining for the people of God. Tears shall be wiped away from all eyes; there shall be no death, neither sorrow nor crying, neither shall there be any more pain. To how many death-beds have these words spoken peace! How many failing hearts have gathered strength from them to pass through the dark valley of shadows.

Yet we would not forget that "the kingdom of Heaven is within;" that it is the state and affections of the soul; the answer of a good conscience; the sense of harmony with God; a condition of Time as well as of Eternity. What is really momentous and all-important with us is the Present by which the Future is shaped and colored. A mere change of locality cannot alter the actual and intrinsic qualities of the soul. Guilt and Remorse would make the golden streets of Paradise intolerable as the burning marl of the infernal abodes, while Purity and Innocence would transform hell itself into Heaven.

J. G. W.

HOLINESS NECESSARY TO HAPPINESS.

Could we with an omniscient eye, enter within the veil that hides the human mind from sight, and gaze upon its operations; and were we permitted to trace these operations to their respective causes, the desire of *happiness* would be found as the main-spring to most, if not all. Such is the constitution of man's mind, and such are the emotions natural to him, that in his present sinful and consequent unhappy state, every other thought and desire must be subservient to this all-ruling one. All are diligent to secure *some* undefined end.—All are instinctively, ardently struggling for *something*, and all that *same* something, though ignorant of what it really is.

From this fact, so universal, it is evident that the human mind exists in a state, & under circumstances, not agreeable with its nature. And if we believe that an infinitely good Creator, would have placed the creatures he had made, in circumstances harmonizing with their nature and adapted to render them happy, we must believe that man was placed in circumstances far different from those in which we now find him. And also, we must believe that the ten thousand unsatisfied desires, that from his cradle to his grave leap to his heart, and like the dove fly to and fro, over the earth's humid waste, and finding no resting place, return to torture with their mournful tale, are but the soul's undefined longings for a return of its lost, primeval happiness.

The very fact that men are unhappy, proves that the mind is adapted to a higher sphere and maturer state of existence. As a plant in a strange land seeks in vain to draw from the unnatural soil nourishment adapted to complete its growth and unfold its beauty, so the mind in vain seeks, in its present state, and from earthly sources, to perfect its expansive powers, and attain its desired happiness. Were it not so, why are men unhappy? Why have those who have enjoyed every facility that the earth can furnish, not found the happiness sought? Nay, why have they been compelled to confess that earth's happiness found is but misery begun? Can it be for lack of diligence? Every power has been taxed, every possible exertion made, every suggestion of experience adopted, and no possible assistance disregarded—but all in vain. Solomon, with all his superhuman wisdom, and unrivaled facilities, was compelled to say, "All is vanity and vexation of spirit." But are we for ever chained in this dark prison-house, without a hope of a day of freedom, when every desire may be gratified? Is there no happiness for us?—Must the human mind, with all its tender sensibilities to pleasure and pain, and all its capabilities of enjoying happiness or of enduring misery, be left in such a state as this? Must we try one thing after another, to find in it happiness, until we have tried all in vain?—The sound is welcome to our ears when we hear the answer, No! There is one thing that gives true happiness, that satisfies the longings of the mind, and gives it an abundant entrance into a sphere higher, and circumstances more adapted, if possible, to its high-born destiny, than those to which, in its most fervent moments it aspires. That one thing, by all the last one sought, by too many despised forever, is Holiness.

The solemn murmur of the brook at nightfall, the balmy breeze that fans at evening the fevered face of earth, the bird that sings in her green-bossed bower, and all creation, silent or vocal, discloses this important truth to man. Nor is he without a voice within. Reason, hourly, loudly tells him, and conscience goads him on. The ten thousand voices of experience echo through his soul, and yet for all this, amid all his desires for happiness, the desire for *holiness* is not found.—How true, that God made man wise, but sin has made him a fool!—

Hamilton, (N. Y.) Student.

For the Gospel Visitor.

THE BIBLE.

A nation must be truly blessed if it were governed by no other laws than those of this blessed book; it is so complete a system, that it contains every thing needful to be known or done; nothing can be added or taken from it; it affords a copy for a king, and a rule for a subject; it gives instruction and council for a senate; authority and direction, to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience upon children; it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subjects to honor, and servants to obey; and promises its blessing and protection of its author to all that walk by its rules. It gives direction for weddings and for burials; it promises food & raiment, and limits the use of both; it points out a faithful and eternal guardian to the de-

parting husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust; and promises a father to the former, and a husband to the latter. It teaches a man how he ought to set his house in order, and how to make his will; it appoints a dowery for the wife, and entails the right of the first-born; and shows how the younger branches are to be left.

It defends the rights of all, and reveals vengeance to the defrauder, and over-reacher, and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever were revealed. It contains the best laws and profoundest mysteries that ever were penned.

It brings the best tidings, and affords the best of comforts to the inquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him; and sets aside all other gods, and describes the vanity of them and of all those who put their trust in them.— In short, it is a book of laws to show right and wrong; a book of wisdom that condemns all folly and makes the foolish wise; a book of truth that detects all lies, and confutes all errors: and a book that shows the way from everlasting death. It is the most compendious book in all the world; the most authentic and entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes and infernal legions.

It will instruct the most skillful mechanic and the finest artist; it will teach the best rhetorician, and exercise the powers of the most expert arithmetician; it corrects the vain philosopher, and guides the wisest astronomer, it exposes the subtile sophist and makes diviners mad. It puzzles the wisest anatomist, and exercises the nicest critic. It is a complete code of laws, a perfect body of divinity, an unequaled narrative; a book of lives, a book of travels, a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed.

To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the schoolboy's spelling-book, and the learned man's masterpiece; it contains a choice grammar for a novice, and a profound treatise for the sage; it is the ignorant man's dictionary. It shows or affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter.— It encourages the wise, the warrior, the racer, and overcomer, and promises an eternal reward to the conqueror. And that which crowns all is, that the Author is "without hypocrisy, and in whom is no variableness, nor shadow of turning."

By a Defender of its Rights.

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SCRIPTURE EXPOSITION.

"But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burnt up. 11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness: 12. Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? 13. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3: 10—14.

We have been requested to give our views on the above passage of scripture, and we shall endeavor to do so.

VER. 10. *The day of the Lord.* This phrase is frequently used in the sacred scriptures to describe a certain period of time—a period of time which God will employ to purify the world from sin and sinners. *Will come.* This day has seemed to some to be a long time in coming, and they have scornfully asked, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But it will come, for "the mouth of the Lord has spoken it." *As a thief in the night.* This is a figure frequently used in scripture to show the sudden and unexpected manner that the judgments of the Lord will come upon a stupid and unbelieving world, with great terror. "And at midnight there was a cry made, behold, the bridegroom cometh." *In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.* The aerial heavens are here meant, and not the present home of the righteous, and the dwelling place of God. A great explosion will accompany the melting of the elements and the passing away of the heavens. *The earth also, and the works that are therein, shall be burnt up.* The world with its works of nature and art, and likewise the wicked inhabitants thereof, shall be destroyed. Events are here predicted, which it is evident did not take place either at the passing away of the Mosaic dispensation, or at the destruction of Jerusalem. Consequently we must look for their fulfillment at some other time—a time yet future.

VER. 11. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.* The apostle in these words makes an application of the foregoing truths concerning the end of the world. Sin is the cause of the destruction to which the world is doomed. And if sin is the cause of God visiting the aerial heavens and the solid earth with those fiery judgments threatened, the people who lived in sin must expect to be exposed to the same awful visitation. Their only way of escape is to live "in all holy conversation and godliness." Sin exposes to danger, but holiness is a shield which renders us invulnerable.

VER. 12—*Looking for*—Christians are described as loving the appearing of the Lord. 2 Tim. 4: 8. Hence they are looking for him. *And hasting unto the coming of the day of God.* We are daily and hourly approaching nearer to that solemn and eventful period. There is sometimes a different reading of these

words proposed. (See marginal reading.) *Hasting on*, so Dr. Doddridge translates the original. This implies that as Christians are anxious for the approach of that day, they should labor to hasten it on. We have the remainder of this verse in verse 10. (See remarks on verse 10).

Ver. 13.—*Nevertheless we, according to his promise*—Christians confidently rely on the promises of God. *Look for new heavens and a new earth.* God, in his day, will not only destroy, but he likewise will create. "And he that sat upon the throne said, Behold, I make all things new." Rev. 21: 5. *Wherein dwelleth righteousness.* The works of the devil being destroyed, righteousness alone will dwell in the new earth. And it having no rival, will reign supreme and in peace, in and over those who possess it.

Ver. 14. *Wherefore, beloved.* The apostle anxious that his brethren should feel the importance, & make a practical application, of the subjects he was discussing, again appeals to them. *Seeing ye look for such things.* You believe the word of the Lord, and therefore expect the events to happen which I have declared. *Be diligent that ye may be found of him in peace.* Let your time be well employed and well improved, that the work allotted you by your master may be performed. Then when these awful scenes occur, you will not be confounded, but enjoy that "peace of God, which passeth all understanding." *Without spot and blameless.* Repent and obtain the pardon of all your sins, and thus be without spot in that day. Let no duty be neglected, and no command of your Lord unobserved, and thus be blameless.

Reflections.

Who can be unconcerned in view of the wonderful things which are to happen to our world? How alarming to the wicked will these awful sights & sounds be! The world burning, the elements melting, accompanied by sounds more terrible than those of thunder! No place of safety— none of concealment! Destruction meets them wherever they turn! How unwise to give all our time and attention to the accumulation of worldly riches, and worldly property, when all shall be destroyed! How forlorn will be the condition of those who shall have loved the world, when they must witness the destruction of the object of their affection and delight!

But the prospect is as cheering to the Christian, as it is gloomy to the sinner. The prospect of having a new and purified earth to dwell in, where the reign of righteousness will exclude sin and all its train of bitter consequences, is one that gladdens the heart of the believer. In order that we may enjoy the new earth and the new heavens, let our conversation be holy, and our lives according to the principles of godliness. And let us be diligent, and work while it is called day, that we may be found by the Lord, when he comes, in peace.

And as the day of the Lord will come as a thief in the night, how necessary it is that we should always be ready.

J. Q.

THE KNOWLEDGE OF THE HEART IN THE STUDY OF THE BIBLE.

The connexion between the study of the Scriptures and the knowledge of the heart is of a double kind; for it is a knowledge which that study may be said both to impart and to require. And first I will speak of it as *taught* in those holy pages.

Whatever teaching of this kind it is competent to a book to give, this the Bible affords as no other book can do.—"Put me," says Cecil, "into the deepest dungeon, and give me a Bible and a candle, and I will tell you all that is going on in the world." He felt, and felt truly, that man is so perfectly depicted there in his motives and his movements, his inward and his outward life, that, making allowance for the difference of names and circumstances, the world presents only a reproduction of the characters, and a repetition of the transactions, which pass before us in the Scriptures. Let us observe with thankfulness the adorable wisdom of God in this characteristic of his word. It was intended to communicate to man the mind of God, and to embody that communication in a written record. Who could have anticipated the form into which it has been cast? We might have imagined that the revelation would have been brought direct from heaven, passing through some few selected channels, and those as pure as might be from the contamination of earthly passions, and as separate as might be from the coarse strife and common circumstances of the world. It might have been preached by angels, and indited by holy recluses. But, in fact, the revelation was born and grew up in the heart of the crowd. The words were not spoken in secret, and the deeds were not done in a corner.—The writers were men of movement and [illegible]—rulers, warriors, kings, founders or restorers of nations; or if not clothed with regular office, still living in closest [illegible] with the events of their successive ages, keen observers of the spirit, and sorrowful deserters of the state of the world. While conducting the Lord's controversy, they encountered all forms of human error, and stood as opponents of mankind. The sterner prophets felt what the more tender uttered: "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth!" Jer. 15: 10.

Nowhere in these pages are we in the region of abstractions; but every where in contact with real events & living characters. It is obvious to remark how large a portion consists of actual history, & how wonderfully that history accomplishes the revealing of men's hearts by the biographical character which it continually assumes. Even in compositions of another kind we have still the historic tinge. We catch glimpses of the passing occasions to which the greatest prophecies attach themselves, and of the state of mind to which they were originally addressed; and perceive that the song of the Psalmist glows with the reflection of a history which is itself unseen. In the New Testament, the Son of God moves through the throng of human characters; and in the Epistles we perceive the circumstances which drew them forth, the living errors at which they were aimed, and the various states of mind which awoke the anxieties or the thanksgivings of the keenly observant writers. Thus it comes to pass, that we have in this book, not only the mind of God, but the mind of God in its collision with the mind of man; not only Divine truth, but Divine truth in its controversy with human error; not only a revelation from heaven, but a revelation fighting its way through all the oppositions which it meets in the state of human society and the condition of the human heart.

These combined disclosures of God & of man have a reciprocal effect upon each other. Each throws out the other into fuller light. It is plain that the revelation of the human heart brings out the necessity, the suitableness, and the liv-

ing power of the Word as no verbal statements could have done. It is no less plain, that it is the revelation of the mind of God, present through the whole volume, and increasing in clearness from its beginning to its close, which acts as the touch-stone to the human heart, unlocks its recesses, and exposes its condition.

But I must hasten to the New Testament. What has been said of the Old is still more strikingly true of this, for here the true Light is himself come into the world. The effect of this appearing is told by Simeon, "that the thoughts of many hearts may be revealed;" and the Gospel narratives are continuous illustrations of the saying. Those who come in contact with the Lord Jesus are, to our eye, like figures which pass suddenly from dusky shadow into vivid light. They have their reputations and appearances, but in a moment they are seen as they are. The truth of their spiritual state is either betrayed by their treatment of Him, or unveiled by his dealings with them.

I will but ask the reader to consider the finely discriminated varieties of spiritual state which are seen in Nathanael, Nicodemus, Martha and Mary, the weeping penitent, and Simon the pharisee, the young ruler who lacked one thing, the people of Nazareth who wondered at his gracious words, and would have cast him down headlong, the multitude who ate of the loaves, and would have made him a king, but were offended at his "hard sayings." These are but instances, culled at random out of those which every page supplies. As the crisis of the narrative approaches, the discoveries of men's hearts become quite wonderful, and the cross of Christ is set up in the midst of a scene, where all varieties of character crowd around it, where the conditon of human nature is unveiled, and all its passions are let loose. But it is enough. The shortest suggestions in detail would soon accumulate too largely. Of the Epistles, therefore, I will say no more, than that they deal with the human heart in the highest developments of its spiritual life. We have here the truth expanded and completed, and, at the same time, find ourselves in almost a new world of experience; for these writings, while they disclose the erroneous tendencies by which that Truth is evaded or distorted, more fully represent the happy processes and glorious effects which attend its spiritual reception.

Bible Society Record.

* * *

THE IDLE CHRISTIAN.

Many a person thinks himself a pretty good Christian, because he cannot, as he supposes, be charged with doing any thing inconsistent with his profession. He is guilty of no immorality, and is attentive to the means of grace. These are good things, and all that can be said against them is, that they do not go far enough. The command is, to work in the Lord's vineyard; and this man does not work. In order to enable him to judge himself truly, let us see what is implied in not working as a Christian.

To be idle is to be—not like Christ. "Wist ye not that I must be about my Father's business?"

To be idle is to neglect to glorify God. "In this is my Father glorified, that ye bear much fruit."

To be idle is to be false to the church. She needs help; she is entitled to the service of all her sons. "Here am I; send me."

To be idle is to be cruel to dying souls—as cruel as one who would leave a wounded man to perish by the wayside when he might save him. "He

which converteth a sinner from the error of his way shall save a soul from death."

To be idle shows a lack of love. "For the love of Christ constraineth us, because we thus judge, that as one died for all, then were all dead."

To be spiritually idle is to be spiritually poor. "The hand of the diligent maketh rich."

To be idle is to hinder a blessing. "Bring all the tithes into the storehouse."

To be idle is to be weak. "But exercise thyself rather unto godliness."

Idleness hinders assurance. "Make your calling and election sure."

Idleness has no promise. "So run that you may obtain." "Let no man take your crown."

Idleness brings a curse. "Curse ye Meroz; curse bitterly; because they came not up to the help of the Lord against the mighty."

The idle are liable to a disastrous end. "Cast ye the unprofitable servant into outer darkness."

Is it true, then, that the idle Christian does nothing inconsistent with his profession? Is not doing nothing almost as bad a thing as he can do?

"Any want of conformity to the law of God" is sin, as much as a transgression of it.

From the Bible Examiner.

THE PARSEE, JEW AND CHRISTIAN.

A Jew entered a Parsee temple, and beheld the sacred fire. He spake to the priest:—

"How? ye adore the fire?"

'Not the fire,' answered the priest, "it is the image of the sun and its quickening light."

"Then," asked the Jew, "Do you worship the sun as your Deity? Do ye not know that he is but a creature of the Almighty?"

"We know that," replied the priest, "but sensitive man requires a sensible sign to comprehend the Highest, and is not the sun the image of the invisible and incomprehensible Fountain of Light, which sustains and blesses all things?"

Then the Israelite answered:— "Do your people then discern between the image and the original? They call the sun their God, and descend from him lower still, kneeling before an earthly flame. You charm their outward but blind their inward eye, and whilst placing before them the earthly light, withdraw from them the heavenly. Thou shalt make no image of likeness."

"How do you describe the Supreme Being?" asked the priest.

The Jew answered, "We will call him Jehovah-Adonai, that is the Lord, which is, which was, and which is to come."

"Your word is great and glorious," said the Parsee, "but it is terrible."

Just then a Christian joined them, and said, "We call him Abba Father."

Then the Heathen and the Jew looked at one another with wonder, and said—

"Your word is the highest and nearest! But who gave you courage to call the Eternal thus?"

"Who else," said the Christian, "but He, the Father himself?" Upon this he declared to them the mystery of the manifestation of the Father in the Son, and the word of reconciliation. And as they heard this, they believed, and raising their eyes to heaven, they spake full of fervor and devotion: "Father, beloved Father!" And then they joined their hands all three and called themselves brethren.

Krummacher.

EXCELLENCY OF THE BIBLE.

A book is a common thing, and yet it is almost impossible to overrate its influence. Who can determine the effect exerted by the Iliad of Homer on the Grecian mind, or by the Æneid of Virgil on the Roman? Take the works of some of our most distinguished poets & writers, and how marvellously have their writings modified our habits of thought, and given complexion to the whole of our national character. They laid no claim to the supernatural authority, and yet their writings have produced results which no finite mind can determine. What then, must be the influence of a book which professes to have come immediately from God, accompanied with the highest sanctions, and addressing itself to man's interior nature, and aiming at the true development of of a true humanity? The Bible was not all composed at one and the same time. It is made up of several books, the production of separate and independent minds, and written at wide intervals of time. Revelation was a gradual discovery, not only meeting, but anticipating the longings of the human soul.—

In proportion as the truth was revealed the power was heightened to act on the interior nature of man, and hence the perfect manhood of our race could only come with a perfect revelation.—But when that point was attained, the union with God in his Son, then it comes to a close, when God, who at divers times spake to the world by his servants, had now spoken his last and fullest word by his Son—then to this book there is added no more. The revelation is perfect. One idea runs through all Scripture, one grand central fact, terminating in one grand central person—the Incarnate One, who appeared in our world as "God manifested in the flesh." The Bible reveals how man can be reconciled to God, and through his reconciliation, the harmony of his nature be restored; how he may become one with God, and, through this union, one with the whole moral and spiritual universe. This was the specific end for which the Savior appeared, and to this one end all Scripture points. Nevertheless, the Bible is not wanting in diversity. It possesses a variety and richness not to be found any where else. It is a book for all nations and for all ages, and the only book which anticipates and provides for the wants of humanity. It is this universal adaptation to the deep and felt needs of our nature which gives it its distinctive and Divine character. Its provisions are spread out with a magnificence and fulness of more than a royal banquet. Nor is there a child of want excluded. It is the marriage feast of that divine Bridegroom who has come to espouse humanity, and take it into indissoluble union with himself, and to which every one has uninterrupted access who will but take and put on the wedding garment. It is only at this table of the Great King that the soul of man can be fed, his spiritual life nourished, his moral nature perfected—"Whosoever eateth of this bread shall live forever."

If truth be the grand element by which the inner man is to be strengthened, and on which it is to live, then we must labor and study to make that truth our own. It is like some inexhaustible mine into which we may day by day introduce the shaft and bring up still richer treasure. It is a mine which never can be worked through, and whose hidden contents can never be used up. Let the days of our years in this lower world be ever so prolonged, and our recurring needs be ever so diversified, here we have open to us an infinite fullness—the fulness of the Godhead. It cannot be

denied that these Scriptures have impressed and moulded, the most kingly spirits of our race; that they have done more for the unfolding of the higher and nobler life of man than all the other books which the world has ever produced. The great thoughts which Christ set stirring in the human soul have had a glorious outcoming in the past history of the church, and a higher development still awaits them. Mightier spirits are coming to the birth. The age of true men is at hand. A more God-like race will yet people the earth, and leave their deep foot-prints behind. But let the progress of man be what it may, there will be found in the deeper sayings of the Book of God that which is equal to all demands, and humanity will continue to be nourished by it till it takes on the last type in the resurrection of the dead and the life everlasting. The Bible, then, is a book for study. It has been given us not to admire, but to receive. And the men who live upon this Divine word, and incorporate it into their own nature, and make it part of themselves, will be the world's true men. None of your sickly sentimentalists, but men of soul—made of divine stuff, and filled with the Spirit of Jesus Christ. Such men are needed now to prepare the world for the coming up of life, and such men only will be fitted to meet the requirements of that age when it does come.—Let us press into their ranks. Let us sit down with these more earnest spirits and study God's book. Collect the world's library, and what is the relation of the Bible to the whole? How is it that the one is in advance of the many? That this one set on motion the minds of all the men who claim the authorship of these books? What depth and fulness — what endless and inexhaustible fruitfulness! Whatever life, or freedom, or blessedness humanity now enjoys, is to be traced to this one book; nor will the book be exhausted till the historical and spiritual life of our race is finally and forever perfected.—

Morning Star.

For the Gospel Visitor.

A FEW WORDS TO THE YOUNG.

Dear young friends! Do you ever think of the precious time you are leaving pass by? Are you still idling and trifling your time away, in all the vanity and foolishness of this world? Are you not getting weary of serving the world all your days, when you think of the treatment you often get by doing so; —or do you love darkness rather than light? —

O sinner! your condition is a serious one. I still see you walking on that narrow shore, which is a dangerous one. It appears to me to be a very narrow shore between two dark and deep gulfs, which you are yet walking on. I sometimes think I see you almost step down, and there is but one safe way to cross that great gulf; if you will not seek closely for that *one* way, you will not find it. The way is narrow, but pleasant. And if you take any of those by-roads which you will find on your journey, you will find them very slippery and thorny.

O then, sinner, come to Christ and have all your sins washed away, and dig deep and low for a sure foundation on which you will build. Ask all your dear associates to go with you to Christ, & do not stand back any longer. It pains my poor unworthy heart to see you in such a dangerous state. If I did not love your souls, I would not grieve and spend my time for you. Oh sinner, think of your dying-bed, and of the great judgment day, if you still stand back on account of your young associates and

pleasures of the world. Think of death. Can your friends save you then, and prepare you for a better world? Oh no, dear youth, their strength will fail then; all they can do then, is to stand around you, and weep over you,—but that will not wash away that load of sin which so heavily presses upon your tender bosoms. No, sinner! no one but God is able to save us. 'Tis alone through Christ's redemption, that we can be cleansed and have ourselves washed from those guilty stains. Come ye, sinners, poor and wretched, weak and wounded, sick and sore, Jesus still is waiting to pardon you. Why will you yet delay? He is a kind friend and the only true physician;—he tells us all to come to him and be healed.

Dear friends, these few lines are written out of pure affection towards you, and my soul's desire and prayer to God is, that you may all come to the knowledge of the truth and be saved:—

Come youth and people one and all,
And hear the Lord in friendship call,
I love your souls extremely dear,
Therefore incline your ears and hear!

S. Y.

QUERIES ANSWERED.

Query 1. What is the old Brethren's order about receiving members into the church?— That is, as it often happens, that only one of a family comes at a time, whether only that one is visited or both? And also when the brethren visit the church in general, if that one only who belongs to the church, is to be visited, or whether both are to be visited together or separate from each other?

Answer.—The old brethrens' order is nothing else but the order of the Gospel, as the Brethren understand & have agreed to observe it. Strictly speaking we pay the visit in the name of the church *only* to the member or person wishing to become a member of the church; yet this should not prevent us to talk in a friendly manner to the other members of the family, or to express also our concern for their welfare, especially and chiefly of the soul.

Query 2. How is it about a brother combing his hair on the forehead to one side, as the fashion of the world is, and especially if laboring brethren do so?— And also for sisters to wear sacks and other fashionable clothes, and for brethren doing the same? And also for members bringing up their dear little children in the same way?— Now I want you to be as explicit on those subjects as possible.

Answer. — Non-conformity to the world is not considered by many of our dear members in that serious light, in which it is presented to us by the word of God. Paul says, Rom. 12: 2. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Hence we may learn, that by not conforming to this world, but being transformed by the renewing of our mind we are to know, understand and prove what is the will of God. That is, we will thereby be brought into the proper light and position or standpoint of proving the will of God. And if so, the inference is inevitable, while we continue to conform to this world, we can not be transformed by the renewing of our mind, nor come to that proper light and standpoint, from which we can discern, distinguish and prove the will of God.

But since this world has become Christian in name, it is difficult for one that desires to be a Christian indeed to determine always how far he may safely conform to this (so-called Christian)

world, and where to commence obeying the apostolic injunction "Be not conformed to this world!" When the commentators say, "Be not conformed to the sinful spirit, maxims, customs and habits of this world," is the idea of the apostle; then the question arises, what is *sinful* and what *not*? Now if we were all in the same light, and stood on the same standpoint, we would all decide alike. But this not being the case, the matter is involved in obscurity, and thus "the little foxes, that spoil the vines," creep into the church. They are so small, that in the prevailing darkness they escape notice, or if noticed at all they will be considered harmless on account of their being so "little." Oh would to God, that all these little foxes were driven out of the church! For, let us remember, they "spoil the vines," the branches in the true vine, the members of the body of Christ.—but we must be careful lest in trying to destroy "the little foxes," we might, perhaps, destroy "the vines" also. Let each try to guard his "own vine" against the "little foxes," and let us all unitedly try to cast them out of the vineyard of Christ. Let this suffice.

H. K.

THE FAMILY CIRCLE.

THE AFFECTION AND INFLUENCE OF WOMAN.

It is sweet to a wife to feel that she is regarded as

"The light and music af a happy home.
It was her smile that made the house so gay,
Her voice that made it eloquent with joy,
Her presence that peopled it.
Her very tread had life and gladness in it."

The dominion of woman is her affections.—The brightest lineaments of her character appear as the shadows of life grow darker. Who but a virtuous woman, when Judas betrayed, and Peter denied, and the weary slept, and the fearful fled, could thus summons energy to linger around the cruel and despised spot, to mingle the tears of pity with the blood of suffering? Who but woman, when man turned coward, & his trust grew faint, could thus stand until the last by the dying Saviour, and then go to trim the lamp of her devotion at the door of his sepulchre? She was last at his cross and first at his grave. Her spirit may shrink with sensitiveness in calmer moments, but gives rich music in the storm. There is sympathy and affection that clings to its object to the last. In hours of sickness, in hours of suffering, in weary vigils, she rises with a sublime fortitude.

Christianity is preparing a great field for woman's influence and labor. Soon she will toil *with* man in the great harvest field of humanity; not like Ruth, gleaning *after* him, but side by side, gathering the scattered sheaves. Not to move in the storms of political action, but in the mysterious, inexpressible, unseen magnetism, which refines the elements of social life and binds them together.

Yes! woman's true power is the power of affections. Great is her influence in the sphere of *home*. Here she acts in the relations of the mother, the wife, the sister, and daughter. How great her influence in the relation of wife and mother! It is at home that man must collect calmness and energy for the conflicts of his more busy life. It is for the wife to soothe him in despondency, to animate him in success, to nerve him for trial, to pour balm upon his wounded spirit when in trouble. Who has more the control of his ear, and holds so intimately the portals of his soul? If she be faithful to her obliga-

tion, affectionate in her manner, winning him by kindness, he will heed from her in the quiet of home, what he will not heed amid the noisy currents of the world. Her example will do much. Her willingness to share the evils of his lot, will make his burden more light, and his heart more cheerful. This is the great office given to woman—to be stronger in the day of adversity than man, and to impart to him her strength; to look through the gloom with serene vision and a thoughtful mind. Surely, she who stands in the centre of home, has an influence than which there is none wider, deeper or more lasting. Then her influence upon society is great. She acts, though unperceived, by the throng. She has a heart to feel, a tear to shed, and a prayer to offer, and a hand to bring relief. Through the agency of home, she affects the world at large. It rests in a great measure, with woman to determine whether irreligion shall prevail; whether profaneness and intemperance shall bear sway. O then, let not woman, especially mothers, feel that their influence is small and their sphere limited.—Their affection, superior to all change, will protect and cherish in the most stern and wintry adversity. O mothers, remember that an influence for good or evil, will proceed from all you do. What then, shall that influence be? What effect shall it produce when your body is slumbering in the grave? O how much of the child's destiny lies within the mothers control? It is her embrace that first unlocks his heart, and opens the unfathomable *issues*

To her is given his first smile. To her he looks for protection, and with her he feels safe from every harm.—Wherever he wanders, the mother's love clings around his spirit, drawing him back to the memories of childhood. When he goes forth to contend with the elements of the world, often will he feel, as it were, the touch of that soft hand that rested upon his head in his youthful prayer, and it will check and calm him. The power of maternal love is great. The cause of human freedom, too, appeals to all her sympathies, and opens before her a field for her peculiar agency. She cannot resist the appeals of a dumb and chained humanity. She knows by a fine instinct the affections that suffer and bleed in that bondage. She sees the ties of a common nature violated there. She feels the insult thus cast upon her womanhood. The weeping wife and broken-hearted mother, awakens her sympathies and moves to action. O mothers! train those sons of yours for usefulness in the cause of freedom. Then, again, her influence in the cause of temperance is great indeed! Who so well qualified to win to virtue the wayward and shattered spirit as woman? Who can exercise so well the patience of long waiting, the cheerful expectation of hope? Who, too, can so well soothe the wounded spirit, and awaken it to a sense of its weakness and its shame? Who can so truly encourage the faltering resolution, and welcome back the penitent to the path of virtue? How many a woman has long lived with a wayward and vicious husband, and how effectual has been her love and example! How strong the cords which she twines around him to draw him back in the hour of temptation and guilt. To such I would say, be on in your mission of love; perhaps to you will be given the high privilege of restoring him to peace. Of a truth, woman's mission is high and holy: her influence great, and therefore should be exerted on the right side. Not complain of our one talent & bury it, but rather improve upon it, & great may be the result.— —*Morning Star.*

Poetry.

Isaiah xxxv.—BRAINARD.

A rose shall bloom in the lonely place.
A wild shall echo with sounds of joy,
For heaven's own gladness its bounds shall grace,
And forms angelic their songs employ.

And lebanon's cedars shall rustle their boughs.
And fan their leaves in the scented air;
And Carmel and Sharon shall pay their vows,
And shout, for the glory of God is there.

O say to the fearful, Be strong of heart;
He comes in vengeance, but not for thee;
For thee He comes, his might to impart
To the trembling hand and the feeble knee.

The blind shall see, the deaf shall hear,
The dumb shall raise their notes for Him,
The lame shall leap like the unharmed deer,
And the thirsty shall drink of the holy stream.

And the parched ground shall become a pool,
And the thirsty land a dew-washed mead;
And where the wildest beast held rule,
The harmless of His fold shall feed.

There is a way, and a holy way,
Where the unclean foot shall never tread,
But from it the lowly shall not stray,
To it the penitent shall be led.

No lion shall rouse him from his lair,
Nor wild beast raven in foaming rage;
But the redeemed of the earth shall there
Pursue their peaceful pilgrimage.

The ransomed of God shall return to him
With a chorus of joy to an angel's lay;
With a tear of grief shall no eye be dim,
For sorrow and sighing shall flee away.

CORRESPONDENCE.

For the Gospel Visitor.

Beloved brethren, by the request of a beloved brother, I have taken my seat, for the purpose of giving a little account of my journey to, and part way from, the annual meeting, held in Maryland the last of May, and first of June, 1857. I left my home the 22d of May, and traveled on to Franklin county, Pa. having attended several Love-feasts on the way.

Here I got in company, for the first time, with Br. Samuel Garber of Ogle county, Illinois. He soon understanding my intention to be at the annual meeting, and to go immediately from the said meeting out to Illinois, to visit some of the churches, & many of the members there, proposed that I should not proceed immediately to Ill., but take a little more time, and accompany him to Dayton, Montgomery county, Ohio, to attend a Love-feast, and see the members there; upon a little reflection, I concluded, as it would not disarrange my other engagements, and not be contrary to the good feeling of the beloved members that had calculated to journey with me, that I would leave them, and go round with Br. Garber. I concluded that my companion and myself, would accompany him to the Love-feast near Dayton, Ohio.

Accordingly we arrived there on the evening of the fifth of June, and on the sixth visited some of the members to much satisfaction, on the part of the visited, as well as the satisfaction we

felt on being enabled, and privileged to converse with, and sow the seeds of consolation among, those, whom we love, for while so engaged, we truly feel the truth of the Saviour's expression, when he saith, "he that soweth, and he that reapeth, rejoice together." On the 7th we attended the Love-feast which was attended by the largest collection of members, and others, I thought—I ever had seen assembled at a common communion meeting. And notwithstanding the immense crowd of people, the order, and the attention given to the preaching, and the quietness, and solemnity that seemed to prevail during the meeting, were equal to any thing I have seen upon such occasions.

On the morning of the 8th we took the cars for Indianapolis in Indiana, and from there to Terre Haute, a place of much business, situated on the bank of the Wabash river. From there we went on to Pana, in Illinois; from there to Haldane.

Now the most interesting part of our little narrative presents itself. Brother Samuel Garber, is a beloved brother; who has traveled much, and is perhaps as much known in all of the states, (at least among the brethren,) as any other brother, and perhaps has labored as much in the different states for the benefit of the church, as any other brother of the same age. And in prosecution of the duties that devolved upon him, in relation to the church, he left his home on the 18th of May last, leaving his little family consisting of his beloved wife, (his second wife) four little daughters, and two little sons, the oldest of which was about—or near nine years old. When he left home, he left his family all well, and his little son followed him to the cars to see him start. He got one letter from his family while from home, stating that all were well. So, as I stated before, we got together in Franklin county Pa. and continued together till we came within about two hours' ride of his home, where he met with an acquaintance who informed him, that his little son, who had followed him to the cars, to see him start from home, had taken sick, died, and was buried just two days before.

He immediately communicated the sad intelligence to us. What could we do? We could see the workings of his soul, while with christian faith and resignation, he gave vent to his feelings by saying, I do not regret the death of my child so much, as I feel for my companion because of my absence. We passed on towards the house, when we came near he said, Now I have buried ten,—one wife and five children were buried that I did not see consigned to the silent grave! I was so struck that I could not find utterance for some time, but when utterance came, it burst forth in these words: "The Lord gave, and the Lord hath taken away, and what the Lord doeth is well done." He replied, "These were the words that first came to my mind." My next thought was, how shall he meet his beloved and bereaved wife and children? Oh there "is a balm in Gilead, there is a physician there." The Lord will provide for every emergency.— The children are young, and the joy they felt on seeing the father come home, drowned the sorrow felt for the lost brother, and the joy of the father, on seeing the gladness of the children, overcame for a moment, the sorrow for the missing child, and as if to prevent the joy and grief, that might be felt on both sides, on the meeting of the bereaved father and mother in the family circle from overcoming both, it

seemed as if the Lord, (who worketh in the secret operation of all things, to cause all things to work together for good to them that love him,) brought things around so, that the mother happened not just to be at home when br. Garber came into his house, so that by his walking a little distance to meet her, out of his own house, the joy & grief was more supportable, than if they had met in the place where the grief of bereavement had taken place. Now beloved brethren, as the foregoing was written by the request of our beloved brother Samuel Garber, if you think it worth publishing, you will please insert it in the Visitor. — — Should you publish it, you may give it the signature of J. S.

Please give my love to your families. Fare-well.

J. S.

EIGHT AND FORTY YEARS AGO.

Brethren Kurtz and Quinter.

About five years ago application was made by an aged man to the church for admittance. Brother H. Hillary and I were requested to visit him. We did so, and when we asked him, what were his wishes, he answered thus: *Eight and forty years ago*, I heard a funeral sermon preached by a Mr. Danner. Shortly after, I removed to the eastern shore of Maryland, and remained there for a long while, and then came back again into this neighborhood, but that funeral sermon has been, and still is, ringing in my ears, and I cannot be at rest until I have covenanted with my Master in his own appointed way. I have heard much preaching since that time, but I have found no peace to my soul. And I am now old, (three score and fifteen years,) and I wish to be admitted into the church.

Br. H. Hillary and I reported his case to the church, and he was baptized, and he has been, and he still is, a consistent brother, and rejoices in the hope of a blessed immortality beyond the grave.

His companion, who is older than he, being now in her 82d year, was heard to say at the time her husband was baptized, that if she did not, or could not get to heaven without going into the water, to be baptized, she should never get there. But with God all things are possible. She has recently been under powerful exercise of mind, and requested the brethren to visit her. This was done, and a little meeting appointed at their humble dwelling, some distance from the Pleasant Hill meeting house. She expressed her wish to be baptized if the Lord would give her strength of body and mind to do so.

The meeting took place yesterday at 3 o'clock, P. M. when brethren, D. Rinehart, J. Trostle and J. Rupp, as ministering brethren, were present. The two former being indisposed, the duty devolved upon the latter, who preached a very appropriate sermon from John 3: 5, to a very attentive audience indeed. After which we proceeded to the water, and here the most intense anxiety was manifested. For it had been whispered, and by some no doubt believed, that she could not stand the performance, and consequently it would be a failure. After solemn prayer was offered, she was led into the water, and there kneeled down, though she had not been able to kneel down for years, and the ordinance was performed as usual. And while they were coming up out of the water, the first two verses of the hymn commencing, Jesus my all to heaven is gone, were sung, and she was then taken up by two

brethren and put into a carriage, and taken back to their humble dwelling, whither we two brethren, and three sisters accompanied them, and after having arranged matters with them, we left them rejoicing, as did he of old, when Philip was caught away from him.

Yours sincerely,

J. C.

Monrovia, Md. June 8, 1857.

Milford, May 3, 1857.

Dear Brethren!

Our brother James Tracy is no more. Though his voice may still be heard in the still and silent hours of the night, by many a wanderer who did hear him preach, yet his eyes are closed in death, his body is mouldering in the clay.

He had been called to visit his brother in law and brother in Christ, Jacob King, on Saturday the 18th, who lay low with the Lung fever. He staid with him a few days, and went home unwell. He got worse, and a doctor was called; but his labors were to be ended,—the Lung fever or Typhoid could not be baffled. Though he had no presentiment of death, so strict was he always not to leave any thing undone that the Lord hath commanded, that he called the Elders of the church, and was anointed in the name of the Lord. On the 30th he breathed his last; and the day following his remains were consigned to the tomb.

As he had requested David Miller from Portage, some time back, to preach his funeral, if he should die first, he and Jacob Miller did so, and were listened to by a large concourse of people, though we had to stand exposed to a heavy shower of rain,—the house being full with women.

Not very soon will brother J. T. be forgotten. His voice will still be heard as I have said. His preaching was so plain, his arguments so forcible, that wherever he went, wherever he preached, he left a lasting impression upon the minds of them that saw & heard him. As a counsellor in church matters, he scarcely had his superior. As an advocate of the truth, all that ever heard him must testify to his ability. His social friendship, many of us shall never forget.—Those that have ever gone to his house depressed in spirit, or troubled in mind, were relieved and encouraged by his conversation, which was always in heaven. His labors for his Master, engaged his whole soul. The misery of mankind filled his heart. Neither heat nor frost, neither rain nor snow, ever deterred him when he was called, or an appointment was to be filled, even to the detriment of his now poor and bereaved family, who are truly left in a deplorable condition. But fear not forsaken ones, for the word of the Lord hath said: "Pure and undefiled Religion is, to visit the widows and the fatherless," &c. It will be but a small thing, if the world and the brotherhood have through the instrumentality of your husband and your father, received spiritual things, that you through them now receive carnal things, of which you now stand in need.

But brethren, I was going to speak to you, and my feelings led me away. The age of our departed brother was between 53 and 54 years.

We had just lately in general council agreed to use our endeavors to make up the balance due on his home, which had through misunderstanding been delayed, but now it is feared it will fall through, if no assistance is obtained from abroad; and this had been prom-

ised at the time when the yearly meeting was at David Bowmans, near Dayton, O.

F. L.

LOVEFEAST IN IOWA.

We wish to inform our Western Brethren through the Gospel Visitor, that we will have a lovefeast on the fifth of September 1857, commencing at one o' clock, P. M. Said Lovefeast is to be at Waterloo, Blackhawk Co. Iowa. —We invite all those who have the opportunity to come.

M. Bueghly.

BEAUTIFUL HYMN.

When morning pours its golden rays,
O'er hill and vale, o'er earth & sea,
My heart unbidden swells in praise,
Father of light and life, to Thee!

When night from heaven steals darkly down,
And throws its head o'er lawn & lea,
My saddened spirit seeks thy throne,
And bows in worship still to Thee.

If tempests sweep the angry sky,
Or sunbeams smile on flower and tree,
If joys and sorrows dim the eye—
Father in heaven, I turn to Thee.

OBITUARY.

Departed this life in Somerset Co., Pa., May 6, sister CHRISTINA FIKE, widow of CHRISTIAN FIRE, who died seven years ago at the advanced age of 89 y. 7 m. & 29 d. The sister's age was still greater, as she lived 94 y. 2 m. & 4 d. Both were members of the church over half a century.

Died in Montgomery Co. O., in April, the widow of —— LONGENECKER, who had died not long before, and the daughter of MICHAEL LANDIS, aged 29 y. & 10 m, leaving behind 4 father & motherless orphans in their helpless infancy.

Died in Cambria Co. Pa., Jan. 18 last, REUBEN, infant son of SAMUEL and SUSANNAH BRALLIER, aged 1 y. 5 m. 21 d.

Died on the 30th of April last near Goshen, Elkhart Co. Ind., of lung fever, JAMES H. TRACY, an ordained elder of the church, aged 53 y. 4 m. and 2 d., leaving a disconsolate widow and children.

Died May 3 in the same section of country, br. JACOB KING a brother-in-law of the foregoing, of the same disease, leaving a wife and 6 fatherless children.

Died May 12 at the late residence of br. *James Tracy*, one of his sons, JOSEPH, aged 14 years. His death was almost instantaneous, caused by apoplexy.

Died near Goshen, Elkhart Co. Ind. also, May 26, br. MANASSE BAER, aged 55 years, leaving a widow and children mostly settled in life, together with many friends to mourn their loss. But we trust their loss is his great gain.

Died in Waterloo church, Blackhawk Co. Iowa, May 17 CATHARINE SPEICHER daughter of br. JOHN and sister *Barbara* SPEICHER, aged 11 years and 2 month, with scarlet fever. Funeral text: Matt. 5: 4.

Died in the same family, May 21, JOHN SPEICHER, aged 3 y. 1 m and 5 d, with the scarlet fever. Funeral-text: 2 Sam. 12: 18.

Died in Somerset Co. Pa. with scarlet fever, March 29, ELI, son of *John & Lydia Shrack*, aged 8 y. 3 m. 24 d.

Died in the same place and with the same disease, ELIAS, son of *William & Lidia Miller*, April 5, aged 5 years.

Died also in Somerset Co. Pa., June 7 JOHN, son of *Jacob & Mary L. Miller*, aged 1 y 6 m. & 15 d. Funeral discourses in the 3 last instances by J. S. Hauger.

Departed this life June 5, JOHN N., son of br. *Samuel & Mary Garber*, of Ogle Co. Ill., aged 8 y. 7 m. and 17 days. Disease, inflammation of the brain.

Died in Bear creek Cove, Allegany Co. Md. on the 27 of Jan., 1857, sister JUSTINA BEEGHLY, wife of br. JACOB BEEGHLY, aged 48 yrs. 9 mon's. and 15 days. Sister Beeghly had for some time previous to her death been in bad health. And we were informed by a letter from her husband that death was neither unexpected nor unwelcome to her. As her end approached, she not only became more willing, but also more anxious to depart and be with Christ. She exhorted those who came to see her, to prepare to meet her in a better world. And while her death seemed to be that of the righteous, her life seemed to be in harmony with her christian profession. We have occasionally been in her family, and we there received favorable impressions in relation to her christian character. Although her separation from her husband and children, no doubt, has caused much sorrow to them, we hope the separation will not be a final one, but trust they will all be prepared to meet her in heaven, to be parted from one another no more for ever. Paul's language in 2 Tim. 4: 7, 8, was quoted by her when near her end, and the brethren who preached at her funeral used that text.

We are sorry that the above obituary by being mislaid, did not appear at the proper time. Our attention being called to it by br. Beeghly, we thought we would still insert it.

THE GOSPEL VISITOR.

VOL. VII. September 1857. NO. 9.

BIBLE REVISION.

We have not said anything hitherto on this subject so much controverted at the present day. We were in a manner neutral on the subject, and were willing to wait what its friends would make of it, without condemning their undertaking beforehand. We have but lately obtained some samples of their doings, and have been much pleased with them, as far as we have had time to examine them.

When we say we are pleased, it is not on account of its favoring a correct translation of words, upon which we base some of our peculiar tenets and practices;—though we are Baptists in sentiment and practice, we are not at all partial for having the word *"baptizo"* translated *to immerse*, because in our common version it is made sufficiently plain to the honest inquirer after truth, what action is meant by baptize, and the wilfully blind sectarian will reject the revision, and call it a "Baptist" Bible.

But we intended only to bring the work to the notice of our Brethren and Readers, who may still farther inform themselves of its character by obtaining a copy of

"The Bible Union Reporter, Monthly, containing the English Scriptures revised, &c. Published by the American Bible Union, New York, at $1 a year, postage prepaid.

From the Bible Union Reporter.

THE DUTY OF RENDERING GOD'S WORD PLAIN TO ALL.

DEUTERONOMY 4: 2.—Ye shall not add to the word that I command you, neither shall ye diminish *aught* from it.

DEUT. 27: 1.—And thou shalt write upon the stones all the words of this this law very plainly.

PSALM 12: 9.—The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

Ps. 119: 140.—Thy word is very pure; therefore thy servant loveth it.

JEREMIAH 23: 28.—He that hath my word, let him speak my word faithfully.

HABAKKUK 2: 2.—Write the vision, and make it plain upon the tables, that he may run that readeth it.

MATTHEW 4: 4.—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

ACTS 20: 27.—I have not shuned to declare unto you the whole counsel of God.

2 TIMOTHY 3: 16.—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

REVELATION 22: 18, 19.—For I testify unto every man that heareth the words of the prophecy of this book: If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And, if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Every fault of translation, either takes from or adds to the Word of God. When such fault is unknown and unintended, after proper diligence has been

exercised to discover it, guilt does not attach, but when the fault is known and permitted, or when ignorance results from negligence, culpability is unavoidable.

"The great principle for which we contend, is THAT ALL MEN OUGHT TO HAVE THE WORD OF GOD UNMUTILATED AND UNDISGUISED."—*Rev. S. H. Cone, D.D.*

"Need Protestants be told that there can be but *one* standard of authority in religious matters—the Bible *as it came from God.* Just so far and no farther, as a version is a faithful mirror of this, reflecting all its divine features with fullness and distinctness, is it to be regarded as having claims upon our reverence and obedience. Unhappily our version was made under circumstances that did not allow of this strict fidelity to the original."—*Prof. G. W. Eaton, D.D.*

"God will bless *the Bible translated without addition, diminution, or concealment.*"—*Rev. A. Maclay, D.D.*

From the Bible Union Reporter.

THE BOOK OF JOB. CHAP. V.

KING JAMES' VERSION.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them.*

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble, as the sparks fly upward.

REVISED VERSION.

CALL now; is there any that will answer thee? 1
and unto whom, of the holy, wilt thou turn?
For grief slayeth the foolish, and 2
envy killeth the simple.

I have myself seen the wicked taking root; 3
but soon I cursed his habitation.
His children are far from safety; 4
they are oppressed in the gate, and there is no deliverer.
Whose harvest the hungry shall devour, 5
and take it, even out from the thorns:
and the snare is gaping for their substance.
For evil goes not forth from the dust, 6
nor does trouble sprout up from the ground;
for man is born to trouble, 7
even as sparks fly upward.

THE FORETOLD APOSTASY.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. 4: 1—4.

In introducing the predicted apostasy, we shall offer some explanatory remarks upon some of the words and phrases used in the prophecy, before we examine its fulfillment. 1. "Some shall depart from the faith." or, "*some shall apostatise from the faith*," as the original is frequently rendered. The state of apostasy may be complete, as when we abandon the whole system of religion which we had embraced, or it may be only in part, as when we deny some part of it. It seems it was the latter kind the apostle foretold. By "the faith" we are to understand the principles and practices of Christianity. In this sense the phrase is frequently used by the inspired writers. As in the following passages: "But they had heard only, that he who persecuted us in times past, now preached the faith which once he destroyed." Gal. 1: 23. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. There is "one faith." Eph. 4: 5.

2 "Seducing spirits."—"False teachers, say the commentators, and no doubt truly; but yet too indefinitely. As any heresy or error may be attributed to the influence of infernal suggestions, so does *every* error take its rise from, and spread by the means of "false teachers;"—this vague interpretation, therefore, although, true generically, does not aid us in attaching the prediction to its object: so understood, the terms will apply to whatever we please. Let it be inquired, then, whether there be not a meaning more precise, couched in the phraseology. The "giving heed" seems to indicate a listening to something *from without*, as if a doctrine, foreign to the church, and of extraneous origin, had caught the ear of the community, and had captivated certain minds." Now, when we consider the fact that many of the members of the church in the early ages of Christianity embraced the doctrines of the Gnostics, who professed to interpret the Scriptures by the aid of philosophy, the apostle may have had an allusion to those errorists, who have too faithfully been represented from their origin to the present time, corrupting Christianity with their errors.

3. "Doctrines of devils." This reading is thought by many of the learned, not to express the original so correctly as the following language: *Doctrines concerning demons.*" And this translation is made by good authority. It is very probable that the doctrines *concerning* demons or devils, is the true meaning of the apostle's language. As the source of the doctrines of the apostasy is represented to be "seducing spirits," if the apostle meant by "doctrines of devils," the doctrines of which devils are the authors, this idea had already been expressed, and he would not have repeated it. But by admitting "the doctrines of devils" to mean the doctrine concerning devils, we then have an additional idea presented, and one that distinguishes the apostasy that was before the mind of the apostle, from others. That the words, "doctrines of devils," may signify, doctrines concerning devils, will appear by considering the following texts: "Doctrine of baptism."

Heb 6 : 1. Here we certainly are to understand the phrase, doctrine of baptisms, to mean the doctrine about or concerning baptism. "The gospel of the kingdom." Matt. 9 : 34. This means the glad tidings concerning or about the kingdom.

4. The word devil, which in the New Testament is always the translation of διαβολος, [diabolos] is also frequently the translation of δαιμονιον, [daimonion]. Between the words *diabolos* & *daimonion* the translators of our common version made no distinction. There is, however, a distinction in the original. The word translated devils in the text predicting the apostasy under consideration, is *daimonion* in the Greek. We shall give to our readers from Parkhurst's Greek & English Lexicon, the meaning of this word.

Δαιμονιον (*Daimonion*).—1. *A deity, a god*, or more accurately *some power or supposed intelligence in that grand object of heathen idolatry the material heavens* or *air*. But it must be observed that, according to the highly probable opinion of that learned Jew Maimonides, the error of the first idolaters consisted in their maintaining, that, as the *stars* and *planets* (to which I think we should add the *circulating fluid of the heavens*) were created by God to govern the world, so it was his pleasure that they should be honored and worshiped as his *ministers*, and that accordingly men proceeded to adore them, in order to *procure the good will of him who created them*, thus making them *mediators* between men and God; *and this*, says he, *was the foundation of idolatry*. Which assertion is amply confirmed by the plain traces of this doctrine being found among the heathen, even down to the time of Christ and his Apostles, and indeed long after. Most express are the words of Plato. "Every *demon* is a *middle* being between God and mortal man." If you ask what he means by "a middle being," he will tell you. "God is not approached immediately by man, but all the commerce and intercourse between gods and men is performed *by the mediation of demons*."

Would you see the particulars? "Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." The philosopher Plutarch, who flourished at the beginning, and Apulcius, who lived after the middle of the second century, teach the same doctrine. And "this" says the learned Mede, "was the *oecumenical* philosophy of the *Apostles'* times, and of the times long *before them*. *Thales* and *Pythagoras*, all the *Academics* and *Stoics*, and not many to be excepted, unless the *Epicures*, taught this divinity."

2. Besides those original δαιμονια, those *material mediators* or the *intelligences residing in them*, whom Apuleius calls "a *higher* kind of *demons*, who were always free from the incumbrances of the body, and out of which *higher* order Plato supposes that guardians were appointed unto men,—" Besides these, the Heathen acknowledged another sort, namely, "*the souls of men deified* or canonized after death." So Hesiod, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith, "that after this generation were dead, they were by the will of great Jupiter promoted to be DEMONS, keepers of mortal men, observers of their good and evil works, *clothed in air*, always walking about the earth, givers of riches; and this, saith he, is the royal honor that they enjoy." Plato concurs with Hesiod, and asserts, that "he

and *many other* poets speak *excellently*, who affirm, that when good men die, they attain great honor and dignity, and become demons." The same Plato in another place maintains, that all those who die valiantly in war are of Hesiod's golden generation, and are made demons, and that we ought for ever after to serve and adore their sepulchres as the sepulchres of demons. The same also, says he, we decree whenever any of those who were *excellently good* in life, die either of old age, or in any other manner."

And according to this notion of Δαιμονιον, (Daimonion) the word appears to be applied in several passages of the New Testament. (See Mede, p. 635). Thus Acts 17 : 18, some of the Athenians said of St. Paul, *he seemeth* to be *a proclaimer* ξενον δαιμονιον (xenon daimonion) of strange demon gods, because he preached unto them Jesus and the resurrection. In the similar sense of demon-gods, or souls of dead men deified or canonized, the word is used Rev. 9 : 20. Ignatius, who, according to Chrysostom, had conversed familiarly with the Apostles, plainly used δαιμονιον (daimonion) for a 'human spirit' or ghost, and the adjective δαιμονικος (daimonikos) for one disembodied, and in the state of spirits.

3. And most generally, "An evil spirit, a devil, one of those angels who kept not their first estate, and are called by the collective name Satan, and διαβολος (Diabolos), the Devil; and who at the time of our Savior's appearance in the world, were permitted to possess, and in various and dreadful manners to torment the bodies of men, by which means was manifestly displayed their malice to mankind, as our Savior's divine power and benevolence to human nature were demonstrated by his casting them out. See Matt. 12 : 22—28. Mark 3 : 22—26. Luke 10 : 17—20. 11 : 14—20. 13 : 11—16. Acts 10 : 38. James 2 : 19. From the three first cited passages it appears evident, notwithstanding the objections of Dr. Campbell [Prelim. Dissertat. to Gospels, p. 190], that Satan is equivalent to the Demons [comp. also 1 Cor. 5 : 5. 1 Tim. 1 : 20]; and I submit it to the consideration of the intelligent reader, whether in opposition to what the Doctor asserts [p. 189], *possessions* are not plainly ascribed to ὁ διαβολος *the devil*, in Acts 10 : 38."

We shall now, after having prepared our way, proceed to trace the rise and progress of the foretold apostacy.

1. We have seen that *the doctrines of demons* extensively prevailed in the Gentile world, and it appears that the foretold apostasy, should in part consist in the introducing of these doctrines into the Christian church. And does the history of the church afford us sufficient grounds for believing that this feature in the predicted apostasy has made its appearance? We think it certainly does.

The heathens, as we have seen, regarded their demons as middle beings between God and men, and that many of their heroes and good men after death became demons. And are we not compelled to believe, that many calling themselves Christians have looked upon saints and angels in the same light?—Even as early in the church as the time of the apostle Paul, we find a tendency to worship angels developing itself.—Hence his caution: "Let no man beguile you of your reward in a voluntary humility and worshiping of angels." Col. 2 : 18. It appears very evident from the following passage in the apocryphal book of Tobit, that the Jews

looked upon angels as the messengers who presented our prayers to God, and who brought down his blessings to us: "And now God hath sent me to heal thee & Sara thy daughter-in-law. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One." Tobit 12: 14. 15. But whatever worship was given to demons and angels by the worshipers under other systems of religion, Christians are not permitted to countenance the practice.

"The worshiping of the dead was not introduced so early into the church; it was advanced by slow degrees; and what was at first nothing more than a pious and decent respect to the memory of saints and martyrs, degenerated at last into an impious and idolatrous adoration. At first annual festivals were instituted to their honor: the next step was praying in the cemetries at their sepulchres; then their bodies were translated into churches; then a power of working miracles was attributed to their dead bodies, bones and other relics; then their wonder-working relics were conveyed from place to place, and distributed among other churches; then they were invocated and adored for performing such miracles, for assisting men in their devotions, and interceding for them with God; and not only the churches, but even the fields and highways were filled with altars for invoking them.

"As early as the time of Constantine, the first Christian emperor, we find Eusebius, one of the best and most learned of the fathers, quoting & approving Hesiod's & Plato's notions before mentioned concerning demons, & then adding, 'These things are befitting upon the decease of the favorites of God, whom you may properly call the champions of the true religion: Whence it is our custom to assemble at their sepulchres, & to make our prayers at them, and to honor their blessed souls.' Here Eusebius compares the saints and martyrs with the demons of the Gentiles, and esteems them worthy of the same honor. The famous Antony, who was one of the great founders of monkery, gave in charge to the monks with his dying breath, 'To take care and adhere to Christ in the first place, and then to the saints, that after death they may receive you as friends and acquaintances into the everlasting tabernacles.' His advice was but too well followed; and the emperor Julian reproacheth the Christians for adding many new dead men to that ancient dead man, Jesus. All the fathers almost of the fourth and fifth centuries contributed too much to the support and propagation of this superstition; and Theodoret in particular, having cited the same passage of Hesiod and Plato, reasons thus: 'If then the poet hath called good men, after their decease, the deliverers and guardians of mortal men; and the best of philosophers hath confirmed the poet's saying, and asserted that we ought to serve and adore their sepulchres; why, I beseech you, sirs, (speaking to the Greeks,) do you blame these things which are done by us; for such as were illustrious for piety, and for the sake thereof received martyrdom, we also name deliverers and physicians, not calling them demons, (let us not be so desperately mad) but the friends and sincere servants of God.' Here Theodoret plainly allows the thing, and only disapproves the name. Again he saith in the same exalted strain concerning the martyrs, 'They who are well pray for the continuance of health, and they who have been long sick pray for recovery;

the barren also pray for children; and they who are to make a long journey desire them to be their companions and guides in the way; not going to them as Gods, but applying to them as to divine men, and beseeching them to become intercessors for them with God.' Nay, he saith, 'that the martyrs have blotted out of the minds of men the memory of those who were called gods. For our Lord hath brought his dead into the place of your gods, whom he hath utterly abolished, and hath given their honor to the martyrs: for instead of the feasts of Jupiter and of Bacchus are now celebrated the festivals of Peter, and Paul, and Thomas, and the other martyrs. Wherefore, seeing the advantage of honoring the martyrs, fly, O friends, from the errors of the demons; and using the martyrs as lights and guides, pursue the way that leadeth directly to God.' Here are *the doctrines of demons* evidently revived, only the name is altered, and the saints are sustituted for the demons, the Divi or deified men of the Christians for the Divi or deified men of the Heathens."

(Newton on the prophecies p. 429)

Basil, bishop of Caesarea in the year 369, in an oration upon martyrs, has these words: "These are they, who have taken possession of our country, as certain conjoined towers, secure it from the incursions of our enemies." He addresses them in the following language: "O ye common keepers of mankind, good companions of our cares, coadjutors of our prayers, most powerful ambassadors to God."

Chrysostom, in one of his homilies, in speaking of the relics of Peter and Paul, says: 'This corpse' meaning that of Paul, 'fortifies that city of Rome, more strongly than any tower, or than ten thousand ramparts, as also doth the corpse of Peter.'

The philosophical and religious systems of the heathen had, no doubt, an extensive influence in corrupting the early Christian church. The worshiping of demons among the heathen, led to the worshiping of saints among the Christians. How far the Roman Catholic church has practiced the worshiping of saints, is well known, for she has extensively canonized and worshiped her saints. This feature of apostasy, the worshiping of saints however, existed long before Popery. It no doubt showed itself very early. The invocation of saints was sanctioned by councils in A. D. 700.

II. Another error concerning demons, and one that has exerted sufficient influence to identify itself with the foretold apostasy, is that to which the name of witchcraft has been given. This is supposed to be, by those who believe in it, a supernatural power which persons possess by being in collusion with the devil. Among the advantages said to result to the persons thus acting in agreement with Satan, is the power such persons possess to transform themselves into any shape they please.

The belief in the existence of such persons can be traced back to the middle ages. It was very generally if not universally believed in Europe till the 16th century, and continued to be believed in more or less till the middle of the 17th century. Painful indeed, is it to read the history of this delusion as it manifested itself in New England in the close of the last century named. A great many persons were put to death for witchcraft, and the execution of those who were charged with it, became a calamity which justly spread consternation among the people. The modern idea of witchcraft, giving Satan the power it does to torment people in the va-

rious ways witches are said to have done, is incredible, and inconsistent with Scripture. To favor the notion of modern witchcraft, is to countenance the foolish and wicked practices of the heathen. It is the fruit of apostasy & it should be discarded by Christians.

III. Another phasis, which the doctrines concerning demons, under the foretold apostasy, has assumed, is that of modern *spiritualism*. We have seen that the souls of men after their departure, according to the heathen, became demons, and were worshiped and consulted. "And when they shall say unto you, Seek unto them that have familiar spirits, & unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Isa. 8: 19.

As the ancients worshiped for demons the souls of their heroes, so the modern spiritualists consult the spirits of eminent men, such as Washington, Franklin, Clay, &c. "the living to the the dead," for information from the spiritual world. New and strange as the proceedings of the spiritualists have appeared, the leading features of their system have been known in former ages of the world. And it appears to be with some modifications, the demon-worship—the worshiping and consulting of the spirits of the departed, of former ages.

IV. We shall conclude this part of our subject with another form of demon worship or doctrines of demons. We have seen that the heathen worshiped their heroes, many of the early Christians their martyrs, and that the Roman Catholics have canonized and worshiped many of their saints. It is to be feared that many among us protestants of modern times, are not entirely free from this mark of apostasy.

When those men, justly esteemed great in many respects, who have moulded religious organizations, and who have added weight to the importance and authority of doctrines, are regarded as masters, and when their views and practices are the metes and bounds beyond which those who belong to their denominations dare not venture to go, although the teachings of truth would seem to require them to do so, then are those men too highly regarded; and if their views and practices govern us more than the teachings of the Spirit of Truth, then are we guilty of worshiping demons—the spirits of departed leaders. We may not canonize them with all the formality that the church of Rome canonizes her saints, we may not worship at their sepulchres as the worshipers of the martyrs did, yet, without all their vain forms and ceremonies, we may be contaminated with their errors, and if so, we shall not be free from the guilt of apostasy. Let us remember that the best of men, are only men, & that God alone is God.

V. Having noticed some of the errors of apostasy committed in worshiping demons, we shall also notice what we regard an error in relation to the nature of demons. This subject is properly a part of the "doctrines concerning demons," and therefore we shall give it a place in this article.

The demoniacs in the New Testament, are those who were supposed by some to have a demon or demons in them, producing the singular and distressing effects witnessed. By others the presence of demons or evil spirits has been denied, and the peculiar phenomena manifested in the demoniacs, attributed to certain diseases. As the devils of which we read in the New Testament as having possessed certain persons, and

which are so clearly represented as spiritual beings, are explained to mean diseases, so the personality of Satan the prince of devils is denied, and he is explained to be not a being, but an evil principle.

Both of these views we regard as erroneous, but it is with the personality of the devil, the chief of the demons, that we now have to do. By the personality of the Devil, we mean there are those attributes ascribed to him, which are ascribed to persons; such as rational nature, consciousness, volition and accountability.

I. The personality of Satan will appear from the following considerations: The Scriptures are plain in relation to the apostasy of some of the angels.—"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude verse 1. "For if God spared not the angels that sinned, but cast them down to hell, &c. 2 Pet. 2 : 4. Satan is represented as being over these fallen angels. Matth. 25 : 41. The Devil is represented here as possessing the fallen angels. And it is most likely he was one of them. And as there appear to have been different orders among the angels, Satan may have been of a superior order. We presume we need not argue the personality of the holy angels. This will readily be admitted by all believers of the Scriptures. Then if Satan and his angels were once holy, they once possessed a personality. And when did they lose that personality? Was it when they fell? Certainly not. Man did not lose *his* personality when he fell, and why should angels lose *theirs*? The admission of the personality of Satan is consistent with the Gospel; but the denial of his personality involves serious difficulties.

"We determine the personality of Satan by the same criteria that we use in determining whether Cæsar and Napoleon were real, personal beings, or the personifications of abstract ideas, viz., by the tenor of history concerning them, and the ascription of personal attributes to them. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. They describe him as having power and dominion, messengers and followers. He tempts and resists; he is held accountable, charged with guilt; is to be judged, and receive punishment. On the supposition that it was the object of the sacred writers to teach the proper personality of Satan, they could have found no more express terms than those which they have actually used. And on the supposition that they did not intend to teach such a doctrine, their use of language, incapable of communicating any other idea, is wholly inexplicable. To suppose that all this semblance of a real, veritable, conscious moral agent, is only a trope, a prosopopœia, is to make the inspired penmen guilty of employing a figure in such a way that by no ascertained law of language, it could be known that it was a figure,—in such a way that it could not be taken to be a figure, without violence to all rhetorical rules by which they on other occasions are known to have been guided. A personification, protracted through such a book as the Bible, even should we suppose it to have been written by *one* person—never dropped in the most simple and didactic portions—never explained when the most grave and important truths are to be inculcated, and when the most ignorant and prone to superstition are to be the readers—a personification exten-

ding form Genesis to Revelation,— this is altogether anomalous & inadmissible. But to suppose that the several writers of the different books of the Bible, diverse in their style & intellectual habits, writing under widely differing circumstances, through a period of nearly two thousand years, should each, from Moses to John, fall into the same personification, and follow it, too, in a way so obscure and enigmatical, that not one in a hundred of their readers would escape the error which they did not mean to teach, or apprehend the truth which they wished to set forth,—to suppose this, is to require men to believe that the inspired writers, who ought to have done the least violence to the com. laws of language, have really done the most. Such uniformity of inexplicable singularity, on the part of such men as the authors of the several books of the Bible, could be accounted for only on the hypothesis that they were subject to an *evil* as well as a good inspiration, On the other hand, such uniformity of appellations & imagery, & such identity of characteristics, protracted through such a series of writings, go to confirm the received doctrine of a real personality.

"But there are other difficulties than these general ones, by which the theory of personification is encumbered. This theory supposes the devil to be the *principle of evil*. Let it be applied to two or three passages of Scripture. 'Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.' (Matt. 4 : 1, 2.) Was Jesus tempted by a real, personal being? or was it by the principle of evil? If by the latter, in whom or what did this principle reside? Was it in Jesus? Then it could not be true that in him was no sin. — The very principle of sin was in him, which would have made him the tempter of himself. This is bad hermeneutics, producing worse Theology. Let it be remembered that this *principle* of evil, in order to be moral evil, must *inhere* in some conscious moral being. Sin is evil, only as it implies the state or action of some personal and accountable agent. Who was this agent of evil in the temptation? Was it to a mere abstraction that the Savior said, Thou shalt not tempt the Lord thy God'; 'Get thee behind me, Satan'? Or was it a real person, having desires and purposes and volitions,—evil, because these desires & purposes & volitions were evil? There is but one intelligible answer to such questions. And that answer shows how perfectly untenable is the position that the devil, or Satan, is only the personification of evil.

Again: 'He was a murderer from the beginning, and abode not in the truth: he is a liar and the father of it', (John 8 : 44). With what propriety could these specific acts of guilt be charged upon an abstraction? An abstraction a murderer! a liar! The principle of evil *abode* not in the truth! Seriously to affirm such things of the mere abstraction of evil is a solemn fiction; while to assert them of a fallen angel, who beguiled Eve by falsehood, and brought death upon all the race of man, is an intelligible and affecting truth. What necessity for inspired men to write that the devil sinned from the beginning, if he be only the principle of evil? What consistency on this hypothesis, in their saying that he transforms himself into an angel of light, if he has no volition, no purpose, no craft, no ends or agency? If there are such things as personal attributes, it must be conceded that the sacred writers do ascribe them to Satan. On any other supposition, the writers of the New Testament could

more easily be convicted of insanity than believed to be inspired. The principle of interpretation by which the personality of Satan is disearded, leads to the denial of the personality of the Deity."

Kitto's Cyclopedia of Biblical Literature, Art. Satan.)

II. "Forbidding to marry." That this was a mark of the apostate church, will appear evident when the doctrine of the true church is considered. "Marriage is honorable in all, and the bed undefiled." Heb. 13 : 4. "To avoid fornication let every man have his own wife, and let every woman have her own husband." 1 Cor. 7 : 2. The prohibition of marriage was a part of the apostasy which manifested itself at an early age in the Christian church. The Gnostics asserted that to marry and beget children proceeded from the devil. Others advanced the same doctrine. The council in Eliberis in Spain, which assembled A. D. 305, is said to have been the first council which prohibited the clergy from marrying. It also required of those who were married to abstain altogether from their wives. The monks brought this heresy into repute, and through them it was extensively spread. The idea that the Christian life could only be perfected in a state of celibacy, was taught with zeal.

The Romish church, centuries after the monastic system with its errors had been extensively established, and long after the time when the celibacy of the clergy had been generally assented to as not only proper, but necessary, took to itself this mark of the apostate church by the acts of its councils. Marriage was forbidden to the bishops in the Romish church about the close of the seventh century. Celibacy was not generally imposed on the clergy of the Greek church till about the close of the eleventh century. Superstitious zeal for a great appearance of holiness, seems to have prompted it at first.

III. "Commanding to abstain from meat." — The Mosaic laws contained directions for the use of animal food. (See Lev. xi. and Deut. xiv.) Considerations drawn from the idolatrous usages of the heathen, from a proper regard to health, and from the effects that food would be likely to have upon the moral nature of man, had their influence, it is likely, in the promulgation of these laws. Usages and laws of a similar character have existed more or less among all nations. Some animals are eaten and others are considered unfit for food. While some nations eat little or no animal food. Various tastes and practices with regard to food having existed among the nations, it is not surprising that when people of those various tastes and practices were gathered into the Church of Christ, the subject of food should come up for consideration. The council of the apostles at Jerusalem, which was called to deliberate upon different subjects decided that no other abstinence regarding food should be imposed upon Christian converts than "from meats offered to idols, from blood, and from things strangled. Acts 15 : 29.

The question concerning the kinds of food suitable for Christians to eat, was repeatedly brought before the apostle Paul, who laid down some excellent rules upon the subject, the purport of which was, that all should act according to their consciousness of what was right, having a tender regard to the welfare of one another, and to "the things which make for peace, and the things wherewith one may edify another." He also reminds those to whom he writes, that "the kingdom of God is not meat and drink; but righteousness, and peace, &

joy in the holy Ghost." See Rom. xiv. There were those, however, found in the church at an early age, who not being satisfied with Paul's rules concerning abstinence, laid down more strenuous ones, and "commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth," and by attempting to be wise above what was written, and holy beyond apostolic rules, they erred "from the faith," or "apostatized from the faith," and showed plainly the marks of the foretold apostasy.

This peculiarity of apostacy first showed itself in the Ascetics, then in the Monks, and now it is seen in the Romish church.

IV. The apostle having shown wherein the apostasy of the latter times consists, proceeds to notice the means by which it should be established and spread in the world: "Speaking lies in hypocrisy"— narrating falsehoods, for the purpose of sustaining their pretentions to divine power and miraculous gifts. Lies in general to have their intended effects, must be told as truths; consequently, lies are always in some degree spoken in hypocrisy. But as truth is the great principle in the Christian system—Truth in contradistinction to falsehood—Truth in contradistinction to empty sounds— Truth in contradistinction to vain and deceptive appearances — to assume the Christian profession, and under it practice deception & lying for the very purpose of making a sanctimonious appearance, is the perfection of hypocrisy.

It appears that the great apostasy of the latter times was to prevail through the hypocrisy of liars. That it owes its success to the zealous use of these wicked means, will appear from an acquaintance with its history. The apostasy, to sustain its pretentions to the special favors of heaven, has resorted to fraud and deception with unblushing impudence.

"It is impossible to relate or enumerate all the various falsehoods and lies, which have been invented and propagated for this purpose; the fabulous books forged under the names of apostles, saints, and martyrs; the fabulous legends of their lives, actions, sufferings, and deaths; the fabulous miracles ascribed to their sepulchres, bones and other relics; the fabulous dreams and revelations, visions and apparitions of the dead to the living; and even the fabulous saints, who never existed but in the imaginations of their worshipers: And all these stories the monks, the priests, the bishops of the church, have imposed and obtruded upon mankind, it is difficult to say, whether with greater artifice or cruelty, with greater confidence or hypocrisy and pretended sanctity, a more hardened face or a more hardened conscience. (Newton on the prophecies, p. 434.)

With such deceptions and falsehoods, has this foretold apostasy spread through all ages of the Christian church, and throughout the Christian world.

V. There is one more particular in the character of the men engaged in the spread of the foretold apostasy, we shall notice. "Having their conscience seared with a hot iron." This is a strong figure. In ancient surgery a heated iron was applied, with the intention of destroying the sensibility of the diseased part. What then is the meaning of this figure as applied to those who were engaged in spreading this apostasy? It describes the state of mind of those who, having surrendered themselves to the influence of some false and pernicious reli-

gious principle, had, in so doing, become incapable of perceiving the meaning of the plainest teachings of the Scriptures. It implies a state of mind which in the absence of the Spirit of God, is without feeling—a state of great darkness. An instance of this is seen in the apostasy under consideration.—We cannot find in the apostolic writings, a plainer rule than that which permits marriage; yet with the Scriptures before them, individuals & councils have forbidden marriage to bishops. Again: Love to enemies, compassion to the suffering, pity to the ignorant, patience, forbearance, and charity to the erring, are inculcated in the Christian Scriptures, and exhibited in the lives of Christ and the apostles. And yet with what fiendish cruelty, has the church of Reme murdered those who have dissented from her doctrines!—The members of this apostate church have, indeed, had their conscience seared with a hot iron! It was in view of this hardened and darkened state of heart, that the Savior said to his disciples, "The time cometh that whosoever killeth you will think he doeth God service." John 16: 2.

How fatal is the spirit of delusion!—And wo to them that become its victims!—

This prediction is usually applied to the Roman church. We believe, as our remarks will show, that the marks of this apostasy are found in popery. Consequently, the Roman Catholic Church is an apostate church. But we do not by no means confine this apostasy to that church. Its baneful influence is seriously felt beyond the limits of that church. It has effected Christendom extensively. Where shall we find those who have not departed from the faith—the Christianity of Christ and the apostles?—The number of such is small. Now those who have departed from the "faith once delivered to the saints," belong to the foretold apostasy.

— Readers! "Examine yourselves, whether ye be in the faith; prove your ownselves. Know ye not' your ownselves, how that Jesus Christ is in you except ye be reprobates?" 2 Cor. 13: 5. Dread the apostasy! It is hardening! It is deadening!

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine, whereunto thou hast attained." 1 Tim. 4: 6.

J. Q.

EDUCATIONAL.

No person is obliged to learn and know every thing. This we can neither expect nor require; yet we are all under some obligation to improve our understanding, or it will be a barren desert, or a forest overgrown with useless weeds. Universal ignorance or infinite errors will overspread the mind which is utterly neglected, and lies without cultivation. Therefore, let the minds of the young be cultivated with care.—But, in learning any new thing, there should be as little as possible proposed to the mind at once, and then advance to the more remote and knotty parts of knowledge by slow degrees.

Mathom happened to dip into the last two chapters of a new book of Geometry and Mensuration, as soon as he saw it, and was frightened with the complicated diagrams which he found there, about the frustrums of cones, and pyramids &c., and some deep demonstrations among conic sections, he shut the book again in despair, and imagined none but a Sir Isaac Newton was even

fit to read it. But his tutor happily pesuaded him to begin the first pages about lines and angles, and he found such surprising pleasure in three week's time in the victories he daily obtained, that at last he became one of the chief geometers of his age.

So it would be with any one of us; so that we should not wait until we are grown to manhood, and then attempt to crowd every thing into the head at once. But commence in youth and let the progress be gradual. The launching at once into the depths of studies, is apt to beget a secret pride, an overweening & overbearing vanity, the most opposite temper of the true spirit of the blessed Gospel. Another objection to growing up in ignorance, might be added to this. The aversion of our minds to receive new truths. How much are some persons even at the present day, surprised at the talk of the diurnal and annual revolution of the earth! They have ever been taught by their senses and their neighbors, to imagine the earth stands fixed in the centre of the universe, and that the sun, with all the planets and fixed stars, are whirled around this little globe once in twenty four hours; not considering that such a diurnal motion, by reason of the distance of some of those heavenly bodies, must be infinitely swifter than imagination could suppose upon due reflection. Tell these persons that the sun is fixed in the centre, that the earth, with all the planets, roll around the sun, and the moon around the earth in a lesser circle; they cannot admit this new and strange doctrine, and pronounce it contrary to sense and reason.

Let us see to it, that our children grow not up in ignorance. Nature has given us a soil which yields bounteously to the hand of industry; the mighty and fruitful ocean is before us, and the skies over our heads shed health and vigor. But what are lands, and seas, and skies, to civilized man without society, without knowledge, without morals, without religious culture? And how can these be enjoyed, in all their excellence, but under the protection of wise institutions?

Let us then encourage every effort on the part of any brother, who may be willing to undertake the great and momentous work of educating our youth. Most powerful motives call on us, for those efforts which our common country demands of all her children. Most of us owe whatever of knowledge has shone into our minds, to the free institutions of our native land. The more obstructions are thrown before the flooding tide of knowledge, the more destructive energies will be developed. We may expect some will be opposed to increased illumination, but the fire-cross (something used in Scotland as a sign to take arms,) of wisdom is shining from hill-top to hill-top, and is rapidly bounding from land to land. Aggressions into the kingdoms of darkness, have commenced. We do not cry, "*havoc and bloodshed!*" but we do say, "LET THERE BE LIGHT!"

Although civilization has spread its influence far and wide, yet much is still to be done. The general progress of society has outstripped all that could have been imagined. The invention of man has seized upon, and subjugated two great energies of the natural world, which never before have been subservient to man. I mean Electricity and Steam, under which I include Magnetism in all its phenomena. We have been distinguisheded by Providence for a great and noble purpose, and I trust we shall fulfill our high destiny. For the humble judgment of the writer of this, is, that all these wonderful dis-

coveries are just what the prophetic eye of Daniel saw, and which are to prepare this earth for Christ's second reign.

But, says one, I am opposed to education, inasmuch as the true spirit of the Gospel is lost thereby. I believe, many are very sincere in this: but because wickedness may be more successfully practiced sometimes by individuals who are learned, it is not a proof against it.

I am as much opposed to getting up schools as a machinery to manufacture ministers of the Gospel as any one. But let us educate our children with care, and pray God's blessing to rest upon our labors. And if He afterwards sees fit to use them to spread his blessed gospel, their education will not hurt them. Think you, St. Paul was the less qualified for his mission because he was educated? I think not. And although Festus was constrained to cry out; "Much learning doth make thee mad," this is no argument that he was disqualified thereby.

The subject of education is one which should penetrate us with a deep and solemn sense of duty. Our humblest and honest efforts to purify the morals of our children, will be felt long after us, in a widening and more widening sphere, until they reach a distant posterity, to whom our very names may be unknown. Every swelling wave of our increasing population, as it rolls from the Atlantic coast, onward toward the Pacific, must bear upon its bosom the influence of taste, learning, morals and religion of this generation. Every rational creature has all nature for his dowery and estate. It is his if he will. Nature stretches out her arms to embrace man, only let his thoughts be of equal greatness. Then will he find beauties in God's creation, which will cause him to wonder, admire, and adore Him for the beauty, harmony, and control of every thing which he has made.

If a school is established among us for the educating of our children, opposition must be expected; and from those who are most sincere in heart. But if the right spirit is manifested on both sides, all will come out right. I would just say to those who may engage in the work, implore constantly God's divine grace to point your inclination to proper studies. He can keep off temptations on the right and on the left hand, both by the course of his providence, and by the secret intimations of his Spirit.—He can guard the understanding from every evil influence of error. Watch against the pride of our own reason, & a vain conceit of our intellectual powers, otherwise we shall neglect to seek the divine aid and blessing. Presume not upon great attainments in knowledge by our own self-sufficiency. Those who trust to their own understandings entirely are pronounced fools in the word of God; and it is the wisest of men who gives them this character. "He that trusteth in his own heart is a fool." Prov. 28: 26. And the same divine writer says to us, "Trust in the Lord with all thy heart, and lean not to our understandings, nor to be wise in our own eyes." (Chap. 3: 5—7.) Offer up, therefore, your daily requests to God the Father of lighs, that he may bless all your attempts and labors in reading, study, and conversation.

But say some, I don't wish my children educated. I know enough to get through the world and I expect they can get along too. But if we spend a few thoughts on puzzling inquiries, this will give us a more sensible impression of the poverty of our understanding, and the imperfection of our knowledge. This will teach us what a vain

thing it is to fancy that we know all things, and will instruct us to think modestly of our present attainments, when every dust of the earth, and every inch of empty space, surmounts our understanding, and triumphs over our presumption. Arithmo had been bred up to accounts all his life, and thought himself a complete master of numbers. But when he was pushed hard to give the square root of the number 2, he tried at it, and labored long in millesimal fractions, till he found there was no end of the inquiry: and yet he learnt so much modesty by this perplexing question, that he was afraid to say that it was an impossible thing.

Do not let us go on with the vague idea that we know enough. Where we think that natural causes will work out good, I say let them work; and all our task is to remove impediments. Let us not be idle, but very vigilant; much is required of us at this decisive hour. Time, ever-laboring time, is effecting much. Our population is now increasing at the annual average of six hundred thousand. Let the next twenty-five years elapse, and very likely our increase will have reached a million a year, and at the end of that period we may count a population of fortyfive millions. Something must be done to meet the exigencies. We must educate our children under the guidance of the divine spirit of the blessed Gospel, and they will be prepared to meet this mighty host: for they will seek for knowledge somewhere. Let us attend to it ourselves, seeing how many temptations they might escape thereby.

Knowledge is communicative, and jealousy at its progress is a sure symptom of its want. But the day has come when it cannot be successfully resisted. Superstition condemned Galileo for his improved Astronomy, but the earth continues to turn round with all its inhabitants revolving into light. Some may say, I should like you to show what effect this learning will have upon the Gospel. I did not intend that in the onset. I only intended to speak of our duty as a people, as a nation. I may speak of the former hereafter, but this is not my purpose now. I only say let us kindle counter-fires and *educate*, EDUCATE.

A sister in Christ,

although a native of New England, where the principles which we hold, are ideas new and strange. But God will send his truths there also.—"He moves in a mysterious way, his wonders to perform."

A. C. H.

THE STARLESS CROWN.

It was after a lingering and painful illness that we were at length called to stand by the bedside of one who, though still in the morning of life, had given her heart to Christ before the stern necessities of a dying hour drove her to him. Calmly did she look forward to the hour of her dissolution, sustained by that hope which is "an anchor to the soul, sure and steadfast." As we bent over her to catch the last whispers of love, these words fell on our ears: "I love my Savior, and have confidence that through faith in Him I shall be saved; but O! it seems to me, that mine will be a *starless* crown. I do not think I have been instrumental in saving one soul."

We tried to comfort her by reminding her, that often we do not see the results of our labor in this world; that it might be her constant walk as a Christian, had been the means of inducing some soul to follow Christ, who would hereafter "rise up and call

her blessed." But she continued repeating to herself these words: "A starless crown—a starless crown." And then most earnestly did she plead with all about her to do something for him every day; so that when we come to die we need not regret that we had led no soul to Jesus, but rejoice that, under God, we had been the means of leading many to his feet.

"A starless crown!" What does it mean? What but that we have passed through this world, surrounded by those who love not that Savior who is our all in all—have seen them unmindful of his claims, of his love and service, and have not been the means of rescuing one of them from "the death which never dies."

Full well we know, that "no man can come to Christ, except the Father draw him"; but as well do we know that "in due season we shall reap, if we faint not"; that "he that goeth forth & weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him". Our own salvation is not the only design for which we were called from darkness and "translated into the kingdom of God's dear Son." No; this is a narrow, ungenerous view to take of the noble & ennobling scheme of redemption. When we have ourselves experienced the preciousness of Jesus' love, and feel that by his grace we are delivered from the thraldom of sin, as well as saved from everlasting death, what can we do but endeavor, with all the energies God has given us, to bring others to the same Savior, who is as ready to save them as us?

O Brethren, let us be up and doing. "The night is far spent, the day is at hand"; what we do for our Savior and for the souls perishing about us, must be done quickly. The emissaries of Satan are busy on every side fulfilling his errands, determined to chase to their prison of despair as many souls as will be "led captive at his will"; and shall we be less jealous of our Master's honor, less active in his cause?

J. B. F.

QUERIES ANSWERED.

1. I understand that you wash feet before supper; but it appears to me, that this ordinance should be observed after supper, for I read John 13: 2, "And supper being ended." And in verse 4 and 5 I read, "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Now it appears to me, because it is said, "supper being ended," and "he riseth from supper", that Christ washed his disciples' feet after supper. I would like to be enlightened upon this subject through the Visitor.

C. B.

ANSWER.—Although the passages in the history of Christ washing his disciples' feet, to which our correspondent refers, may appear, when considered apart from the whole history of the subject, to favor the idea that the Savior washed the feet of the disciples after supper, yet when ALL that is said concerning it is taken into consideration, we think it will appear evident that feet-washing was performed before supper.

The following reasons favor this conclusion: 1. Because in the 26th. verse, in answer to the question, "Who is it? Jesus answered, "He it is, to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he

gave it to Judas Iscariot, the son of Simon." This certainly occurred at supper. In Mark 14: 19, 20, it is written, "And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that *dippeth* with me in the dish." Now by comparing John 13: 26 with Mark 14: 19, 20, it will appear very evident that, the question, "who is it?" or "is it I?" which the disciples asked, was asked at supper.—It likewise occurred after feetwashing. For in John 13: 22, we read, "so after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye &c.. Then the washing of feet must have taken place before supper.

2. Because part of the conversation which John mentions as taking place after the feet were washed, is mentioned by the other evangelists as passing at supper. As in the following instance: "Verily, verily, I say unto you, that one of you shall betray me." John 13 :21. Now this language of the Savior was certainly used after feetwashing had taken place. And according to Mark's History, it took place at supper, as will appear from the following passage: "And as they sat and did eat, Jesus said, Verily I say unto you, one of you which *eateth* with me shall betray me. Mark 14: 18.—Notice here, that the very same language that Mark declares was used as *they sat and did eat*, John shows was used after the feet were washed. The eating of the supper, therefore, followed the washing of the feet.

3. Because it was after Jesus had washed his disciples' feet, and had set down at the table, that John leaned on his bosom, John 13: 23. But according to John 21: 20, which reads, "then Peter turning about, seeth the disciple whom Jesus loved following; which *also leaned on his breast at supper*, and said, Lord, which is he that betrayeth thee," it was at supper when John leaned on the breast of Jesus. It follows therefore, that feet washing was performed before supper.

The passages which our correspondent refers to as favoring the idea that Christ washed his disciples' feet after supper, deserve some further consideration. The words in the original Greek, δειπνου γενομενου (*deipnou genomenou*), which in the common version are rendered, *supper being ended*, are said to be somewhat ambiguous; and the meaning is to be asertained from the context. And as we have seen, the context shows that the supper was not eaten when the feet were washed. Dr. Doddridge gives, *supper being come*, as a proper translation of the Greek. Kneeland translated the words, *supper being ready*. The general view of commentators is, that the supper had not been eaten when the feet were washed.

In John 13: 4, the words, *he riseth from supper*, do not, by any means, necessarily imply that the supper had been eaten when he arose, but that he arose from supper after it had been prepared.

We then conclude that the practice of the Brethren in washing feet before supper, is in accordance with the example of Christ.

Query 2. Shall we who desire to be governed by the Scriptures, add house to house, farm to farm, heap riches upon riches? Or shall we appropriate those temporal blessings bestowed upon us by our heavenly Father to the advancement of his cause, and to the spreading of his truth, and to the building up of his kingdom?

S. K.

Answer.—Industry and frugality are inculcated in the Christian Scriptures. "But if any provide not for his own, and specially for those of his own house he hath denied the faith, and is worse than an infidel." 1 Tim. 5: 8. "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4: 28.

We are likewise cautioned against laying up for ourselves treasures upon earth. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Matt. 6: 19.

Between idleness on the one hand, and the idolizing of riches on the other, lays the path of the Christian. First of all, his spiritual interests are to be attended to, and a sufficiency of his time appropriated to those holy purposes. Then some worldly and useful calling should be pursued. And if he is successful in this, and his income exceeds his expenditures, the proper distribution of the proceeds of his labor, will demand his attention. Various objects will present their claims. Whatever measures are nesessary to the worship of God, and for the advancement of the kingdom of Christ, will receive his liberal and cheerful support. The poor and needy will receive a share of his attention and his wealth. While the extravagancies of his family will be discountenanced, their comfort and convenience will be promoted. The education of his children will be provided for. And when all the objects contained in the list of Christian benevolence are properly attended to, the surplus of his gain may be applied to the purchase of land or any other judicious investment he may think best for the future use of himself, his family, and the world, without acting contrary to the spirit of Christianity, or inconsistent with his Christian profession.

The great object of the Christian should be, to do good. To this the example of Christ loudly calls him. To this, all that he possesses must be held subservient. The following charge is given for the rich: Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us liberally all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate. 1 Tim. 6: 17, 18.

The extent to which we may enjoy or possess the world, is rather left to our discrimination, than to any positive rule, to decide. But with the rules contained in the Scriptures, and the Holy Spirit in our hearts, we have all that is necssary to enable us to decide correctly. Happy is he that condemneth not himself in this thing which he alloweth. Rom. 14: 22.

Query 3. Since our brethren assembled in annual council have considered it inconsistent with the Christian profession for brethren to be connected with secret societies, how shall the conduct of brethren be regarded, who notwithstanding their knowledge of the views of the brotherhood in refereuce to secret associations, still continue to act in concert with, and help to support, and put into office, membess of such organizations?

Ans.—Because candidates for civil offices may be members of secret societies, or hold doctrines which we as a church may disapprove of, it seems to judge from the practice of many brethren, it does not follow that we cannot give our suffrage to such men for civil offices, for they often vote for them. The candidates for office, may for instance, be members of the secret Society

of Freemasons as several of the presidents of the United States have been, and as the one now in office is, nevertheless, brethren have voted for such.

Again: Many of the presidents of the United States had been before their election, military officers, and our brethren have voted for them, and we suppose have felt no condemnation. Now if brethren can, without sinning, vote for candidates for civil offices who are Freemasons, while the church disapproves of secret societies, and for military officers who have come from the battle field with the blood of the slain upon them, while the church is opposed to war, we do not know by what system of ethics, or by what principles of biblical exegesis, it is a sin to vote for a man simply because he belongs to the secret order of Know Nothings. Great as the crimes are, charged to Know Nothings, they are no greater than were charged against Freemasons at the time of the Morgan excitement.

In order that we may not make a wrong impression on the minds of our readers in relation to our views of secret societies, we here solemnly enter our disapproval of all such organizations—Of Freemasonry, Odd Fellowship, the Know Nothing order, &c. We do not think that such organizations are, by any means, necessary for the applying of the principles of truth and righteousness, to the emelioration of suffering humanity.

There does appear to be some inconsistency in voting for men, many of whose principles we disapprove of, and we confess we have had strong misgivings of the propriety of doing so; consequently, we but seldom vote. We feel there is considerable difficulty, and great responsibility attending the exercise of the elective franchise under our government. We do not see our duties as Christians, concerning the affairs of our civil government, as clearly in all respects as we could wish to do, and we feel that more light among us on this subject is desirable, and may our labors in prayer and in honest investigations of the truth, be blessed by heaven with success in obtaining more light.

We would gladly have been spared the necessity of touching upon the subject involved in the query we are answering, knowing its delicate character, but as it may in some degree have a bearing upon the peace of the brotherhood, and especially upon the peace of some individuals, it seems to be proper to look at the moral bearing of the question. Our principle aim, in these remarks, has been to lead the brethren who may feel interested in the query proposed, to take a general and candid view of the subject under consideration. Our views of things are often too contracted, and while we are zealously opposing one evil, we may overlook others. In such matters as we have been considering, it is necessary for us to exercise great forbearance one toward another, "Endeavoring to keep the unity of the Spirit in the bond of peace." But let us all diligently guard against doing any thing which may dishonor the holy name, or cause of Christ.

4. Dear Brethren: There is a subject I should like to ask your advice upon. Is it right to encourage officers of the law to keep order at our lovefeasts, and to return persons who disturb such meetings? or is it best to let them do whatever they can to disturb our meetings, and bear it all without using the law? It seems to me that it would be perfectly right to encourage, and even appoint officers of the law to punish the offenders. For in doing so, we may

not only have quiet meetings, but we may do those erring ones a kindness by checking them in time to prevent them from doing something worse in future. The law is for the lawless and disobedient, and the penalty of violated law should be visited upon the transgressor. We are not living under tyranny and despotism, as were the apostles and martyrs, but in a land of freedom, with laws to protect us in our religious exercises. And if we do not use it in cases of necessity, I think we do not do our duty. It is not necessary that the brethren take the law in hand, if they will inform the proper officers, these will act, and perfect order can without difficulty be preserved in our meetings. If my ideas are incorrect I hope to be corrected.

J. P. H.

New Lebanon, Montgomery Co. O.

Answer.— We admire the lamb-like disposition of the Savior, and the forbearing and forgiving spirit which the Holy Ghost breathes through the preceptive parts of the Christian Scriptures. And the thought of using the compulsory power of the law to prevent people from doing that which may interfere with our peace and safety, is to us very distressing. Consequently we shall, if God will give us grace to do so, suffer considerable before we appeal to law. And this we think it would be best for us all as Christians to do, and not be too ready to threaten our enemies with the penalty of the law, or for every little offence, resort to law. Nevertheless, we do not think it wrong under all circumstances to avail ourselves of the protection of law. We have been at communion meetings where the conduct of some has been so outrageously bad, that we have been strongly impressed with the idea that we might do wrong by leaving the wicked go on unrestrained in their bold and daring wickedness when they might be restrained by the application of the civil law. Especially has this thought impressed our mind, when the principal actors in those scenes of wickedness have been the youth. It is certain that the welfare of those who disturb us, must be looked at, & desired, as well as our own peace & enjoyment. And should a feeling of revenge prompt us to mete out the penalty of the law to those who disturb our meetings, we, too, would be found guilty before the judgment seat of Christ, for it would be a violation of the laws of Christianity.

In this, as well as in all other matters concerning our faith and practice, an honest and humble appeal should be made to the Scriptures. And do the Scriptures seem to justify us in resorting to the civil law for protection? There seems to be some encouragements given us to do so.

Paul in the 13th chapter of Romans, represents rulers as the ministers of God, and as ordained of God, "to execute wrath upon him that doeth evil, verse 4. We understand the apostle to mean that God in administering the government of the world, approves of civil rulers when they enact and enforce laws in accordance with his own will. Now it does not seem likely that rulers, the recognized ministers of God, should protect the rights and interests of the wicked, while those of God's own people should be unprotected, if the laws under which they live will protect them.

The apostle Paul when apprehended at Jerusalem, put himself under the protection of the Roman law, which forbade that a Roman citizen should be bound, or that he should be beaten with rods, and thus saved himself from being scourged, as the following account given

by Luke in Acts 22: 25—29 shows; "And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman? Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, yea. * * * * Then straightway they departed from him that should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him." If then Paul appealed to Roman law for protection, are we not justified in appealing to American law for protection?

What we have said above are the impressions of an inquiring mind respecting the question under consideration, rather than a positive answer. We feel that the subject is one of great importance, and it should receive the prayerful consideration of the brotherhood. We shall be pleased to have the views of the brethren upon the subject.

5. Dear Brethren:— I have found two portions of Scripture which I cannot make harmonize with each other. I have asked several of the brethren about the matter, but they could give me no satisfaction, & we concluded to submit the question to you for further light.— The two places referred to above, are found in the first chapter of Matthew and the third chapter of Luke. Matthew says that Christ descended through Solomon and the kings of Judah.— Luke says that he descended from Nathan, Solomon's brother. How can this apparent discrepancy be reconciled? I ask this of you as a personal gratification.

Yours in Christian love,

W. H. Y.

Answer.— Suppose Matthew in giving us the genealogy of Christ, gave us the genealogy of his reputed father *Joseph*, whose father's name was *Jacob*, see Matth. 1: 16; and Luke on the contrary, in giving us his genealogy, gave us the genealogy of his mother *Mary*, whose father was *Heli*, see Luke 3: 23. And as *Joseph* was the husband of Mary, he is called by Luke the son of Heli although he was only his son-in-law. There is then no real discrepancy to be reconciled. There are evidently two lines of ancestry in the genealogy of every person, the one by the father's side, and the other by the mother's side. It appears that Christ was the son of David through both lines of his ancestry; on his mother's side he descended through Nathan, and on the side of his reputed father, Joseph, he descended from Solomon.

The difference observable in genealogies is owing to several causes. Several names were given to the same person; different persons had one or the same name. According to the law of Moses, if one raised up seed to his deceased brother, the first-born child was the lawful one of the deceased but the natural child of the real father. Fathers-in-law, sons-in-law, grandfathers, & grandsons, & fathers & sons by adoption, are frequently represented as if proper fathers and sons. Hence two different genealogical tables may differ, and yet both be correct.

The genealogy given by Matthew was principally designed for the Jews; consequently it begins with Abraham, the father of the Jews, and traces the pedigree of Jesus Christ, down to Joseph his reputed father. Matt. 1: 1—16. That given by Luke was designed for the Gentiles, and traces his pedigree up

from Heli, the father of Mary, to Adam. Luke 3: 23—38.

"In constructing their genealogical tables, it is well known that the Jews reckoned wholly by males, rejecting, when the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter's husband for the son of the maternal grandfather. (Num. xxvi. 33; xxvii. 4–7.) On this principle Joseph, begotten by Jacob, marries Mary, the daughter of Heli, and in the genealogical register of his wife's family, is counted for Heli's son. Salathiel, begotten by Jeconiah, marries the daughter of Neri, and, in like manner, is accounted his son: in Zorobabel, the offspring of Salathiel and Neri's daughter, the lines of Solomon and Nathan coalesce; Joseph and Mary are of the same tribe and family; they are both descendants of David in the line of Solomon; they have in them both the blood of Nathan, David's son. Joseph deduces his descent from Abiud, (Matt. 1: 13.) Mary from Rhesa (Luke 3: 27.), sons of Zorobabel. The genealogies of Matthew and Luke are parts of one perfect whole, and each of them is essential to the explanation of the other. By Matthew's table we prove the descent of Mary, as well as Joseph, from Solomon; by Luke's we see the descent of Joseph, as well as Mary, from Nathan."

6. Dear Brethren:— If I am not trespassing, or asking too much, please answer me the following question, viz. Is there any Scripture authority for the annual visiting of all the members of the church? If not, why is it so strictly observed, when we are so plainly commanded not to add to, nor to take from the word of God?

S. R. H.

Answer.— Although we do not profess to have any positive command in the Scripture, for making an annual visit to the members of our congregations, in the precise manner we do, we have commands and examples in observing and imitating of which, it seems necessary to do that which is done in our annual visit. The apostle says to the brethren at Ephesus, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and *from house to house.*" Acts 20: 20. He also gives the following command: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28. The church is represented as sheep among wolves; and as the officers of the church are represented as the shepherds of the flock, it becomes their duty to look after the flock, and to do all they can to keep the sheep from going astray. In looking after the members of the church, & in giving them the instruction and encouragement that they often need, it is found necessary at times to visit them at their homes; especially, as it frequently happens that they are not circumstanced so that they can attend the public meetings for divine service. Now as God is a God of order, it seems right that we should introduce order when we can do so into our Christian duties. And indeed, in general, unless we adopt some systematic order in our labors, they will be but poorly performed, if performed at all. Hence the order has been adopted of making an annual visit to all our members. Not that it is sufficient at all times to make our members but one visit in a year, it may frequentty happen that it is our

duty to make them several, but our order gives the members one visit at least. With the same propriety that the question, "Why do we so strictly observe our annual visit if it is not commanded in the Scriptures," is asked, it may be asked, why do we so strictly observe the order of beginning and ending our meetings for worship with singing and prayer, since we have no command in the Scripture for doing so?

The Scriptures require singing and prayer as a part of worship, and worshiping assemblies in general, have adopted the order of commencing and concluding their exercises with these parts of worship; and can they justly be said to add to the word of God by doing so? Certainly not. So the Scriptures requiring us "to feed the church of God," and to "be instant in season and out of season," for the encouragement and edification of individual members, and for the promotion of peace & harmony in the congregations, our brethren have adopted the order of making an annual visit to all our members; and are we adding to the word of God in doing so? We are not; but we are carrying out its principles, to accomplish its designs.

7. I send you the following query, and desire an early answer: Would it be right for a church to form a rule requiring all its members to dress alike?

J. B. S.

Answer.— The subject of dress as well as some other subjects among us, is somewhat difficult to regulate. In this case, as in many others there are two extremes. Some seem to look upon dress as a matter with which the Gospel has nothing to do, and are governed by fashion and the amount of their wealth. Others are too particular in regard to color, form, and quality. That the subject of dress is a subject that deserves the attention of Christians, is evident from the fact that God has given some directions concerning it in his word. We regard it as a rule in Christian morals, that whatever God has considered worthy of his notice and attention, we should consider worthy of ours. Consequently, the subject of dress should not be neglected by Christians. The apostle Paul, in giving directions to believers, says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." 1 Tim. 2: 9. Peter, when giving directions relative to similar duties, says, whose adorning let it not be that outward adorning of plaiting of hair, and of wearing of gold, or of putting on of apparel. 1 Pet. 3: 3. "Be not conformed to this world," is another gospel precept. Now the souls who have been made partakers of the Holy Ghost, the divine power that had much to do in giving the precepts we have quoted, will not overlook the subject of dress, or what has been written by divine authority thereupon.

Until the rule that God has given upon the subject of dress is more strictly carried out, it seems hardly expedient for the church to undertake to make rules. That Christians should show a uniformity in dress as well as in other respects, as far as the difference in age and sex will permit, is certainly desirable, and should be labored for by all Christians. And as the apostle Paul said to those who were in danger of drinking too much wine, "be not drunk with wine, wherein is excess; but be filled with the Spirit" Eph. 5: 18.— The apostle knew that if they were filled with the Spirit of God, they would not

want to be filled with wine. So we think that if Christians would properly appreciate the ornament of a meek and quiet spirit which in the sight of God is of great price, and if they were more thoroughly imbued with the spirit of the kingdom of heaven, they would be less inclined to follow the fashions of a vain and wicked world.—

The gospel precepts concerning dress as well as those concerning other things, should be preached; but when we have no plain precept, or well defined precedent of gospel authority to act upon, we should act cautiously and judiciously. Where the "good seed" of the gospel has been planted, the word of God in all things will be respected, and the propriety of submitting to a judicious order in the church of Christ will be seen and acknowledged.

For the Gospel Visitor.

(Inserted by particular request.)

TROUBLES IN THE CHURCH.

Dear Brethren:

Our churches in Pennsylvania, as you perhaps are aware, are continually harrassed by politicians who desire to gain the votes and influence of our members. To further their designs, these politicians make offers of offices to such of the brethren as they consider most influential. And by their assiduous applications and artful flattery, induce them to become candidates on party tickets. In this way, many brethren are induced to join political organizations, and in some instances, to become so deeply interested in questions agitated by party leaders, that the time they should give to the service of the Redeemer is wasted in useless discussions; and these sometimes end in shameful quarrels.

We are fearful the so-called order of "Know Nothings" has done our church much harm. The leading men of that order have long made it their object to draw into their councils as many of our brethren as they possibly could. Nor have they yet ceased their efforts. Daily are they coaxing us to take parts with them in their schemes. In several cases some of our most pious men were persuaded to join this society. — And this seemed to be their first step from their former quiet and inoffensive life, toward the restless, and we are fearful, sinful turmoil of political agitation.

Some have gone so far as to take horrid oaths, the nature of which was not understood until they had been taken, and the subject explained to them. I recollect of a brother telling of his initiation into this order, but who afterwards abandoned it, and he stated that he was sworn to say, when asked whether he was a member of the order, that he was not a member, and that he knew nothing of such an order. Said he, "I went into the room where the Know Nothings met, determined that I would take no oath, but it was so managed, that in the reading of the ritual, I was made to take the horrid vow I have just mentioned. After I understood the matter properly, I immediately and for ever withdrew from the concern."

The influence which the taking of such an oath exerts upon the morals of him who takes it, can easily be imagined. If he is a good man, he must at once feel that he has done wrong, and it will depend very much upon his mental constitution, whether he will not yield himself up to despair, when he sees the moral character of his action in its true light.

I have myself witnessed instances, where brethren have been forced by their

convictions of the impropriety of their conduct, to come voluntarily before the church, and with tears of penitency, confess themselves the victims of deception, practiced upon them by men in the churches making a high profession, by men who exhort, and who are preparing themselves for the ministry. It is a terrible thing for a man sworn to tell a falsehood; and in the name of Christianity, in the name of good morals, I appeal to our brethren to reflect on this subject, and I hope they will not countenance this system, which I think is of an evil tendency. In Pennsylvania, this order has showed a want of fairness in its proceedings which does not seem to comport with the purity of Christian morals. Some of the leaders of this order, have made a cloak of the Anti Slavery or Republican cause, and have elected delegates to attend the conventions of the latter, and in this way have sought to control these conventions.—In this way, many brethren are led to support doctrines they do not approve of.

I am an anti Slavery man, but I have never yet had the opportunity in Pennsylvania to vote an anti slavery ticket free from the doctrines of the Know Nothings. Nor can Republicanism ever succeed with such doctrines pinned to its skirts as those held by this order. It is the greatest drawback to the cause of freedom. It must be uprooted first, and then the friends of free territory and free states will be successful.

I have written this because I feel that the brethren are annoyed and harrassed by politicians so much, that they are sometimes compelled, just to get rid of their importunities, to adopt measures which they as Christians must condemn. I know, too, that this secret association has weakened our churches in piety & faith in this country; and I intend this as a warning for brethren, and as an incentive to serious reflection on what I conceive to be the evil tendencies of this order.

* * *

REMARKS.

Doubtless this will be thought by some to savor too much of politics. And we truly regret the existence of such a state of things among the brethren as makes it apparently necessary to publish such communications. But as we are in a world of trial & temptation, where individual Christians, and Christian congregations, must expect to meet with difficulties numerous and perplexing, we are not surprised that such things occur as are complained of in the above communication. We truly sympathize with our dear brethren in all their spiritual conflicts, and we feel willing, we hope, to help them bear their burdens. Gladly would we help to comfort the cast-down, to establish the wavering, to reclaim the wanderer, and to caution those who yet stand firm "to take heed lest THEY fall." When difficulties arise and trouble the church, we are compelled to meet them, let them come from what source they may. We are frequently requested to give our advice in relation to things likely to produce some trouble, and at other times we are requested to let others speak through the Visitor. We exercise our judgments, and act we hope with proper motives in view. Although all our readers may not approve of our course in all cases, we hope they will not condemn us, without a proper consideration of all the circumstances that surround us.

There is one point in the above article which we feel we must allude to. It is intimated that brethren have yielded

to certain measures because they were importuned or persuaded to do so, by leading men who take an active part in promoting those measures. Now we are truly sorry that any brethren should be persuaded to do what they may have fears is not right, merely because they are importuned to do so. This shows a great want of christian stability. Whenever we are solicited to do any thing that we may think is wrong, let such a solicitation be met with a decided, NO.

YOUTH'S DEPARTMENT.

YOUNG PEOPLE MUST HAVE THEIR AMUSEMENTS.

So said a young lady of nineteen, whom I met in one of my parochial visits. Her parents were members of the church, and very quiet, respectable people. Her father, a man of few words, was industrious and honest, but concerned himself very little about the spiritual welfare of his children. In the maintenance of family worship, he was irregular. Her mother talked a great deal about religion, but seldom in such a way as to interest others. This daughter was immoderately devoted to dress, and to frivolous pleasures.—Her mother would often say to her, "I wish Amelia that you could think and feel as I do about these things; but I suppose you never will till you are converted. I shall pray for you." "Mother," Amelia would reply, "I do not wish you to worry yourself about me, or to pray for any change that will spoil my pleasures. Young people, you know, must have their amusements.

At the time of my call, circumstances favored conversation upon religious subjects, and, having gained Amelia's attention, I urged upon her the importance of her immediate consecration to Christ. She admitted the truth of all I said, but evaded the force of every appeal, by referring to the fact that she was young, and declared that she could not, at present, give up the the pleasures which were to her so interesting. The postulate upon which she fell back, was, "Young people, you know, must have their amusements." The interview was closed with some plain and earnest remarks upon the claims of the Savior, and the danger of delay.

By the grace of God, an impression was made that resulted in her conversion. The work of the Spirit was deep in her heart, and she soon sought the council and prayers of her pastor. A clearer case of conviction of sin I have never witnessed. Her ultimate reception of Christ was cordial and complete.

Some four months afterwards, as she requested admission into the church, I examined her closely, as to the characteristics of her experience, and was gratified by the evidences of thorough change. She was manifestly "in Christ a new creature." "Well, Amelia," I said, "what do you now think about amusements as necessary to young people?" She felt the point of the enquiry, but was not disconcerted, and replied. "I still think that they are necessary to the young; but the difficulty is, we make a wrong choice. Those in which I once indulged, were only the refuges of an unhappy mind. I enjoyed them, because, for the time, they made me forget myself, my mortality, and my destiny. Your preaching made me miserable, and I tried by such expedients to quiet an uneasy conscience. I now see how trifling and how wicked they were. Christ has given me em-

ployments that make me happy. I have collected eight neglected children, and they are my class in Sabbath School. I find pleasure in the distribution of tracts, and conversation with the ignorant and poor. I find pleasure in our meetings for social devotion. I find pleasure in the study of the Scriptures, and in communion with God, at the mercy-seat. These are now my amusements. They are necessary to me. All others are insipid and odious. O, that all our young people knew the pleasures of experimental and practical religion!"

Watchman & Reflector.

CORRESPONDENCE.

FINAL EXPLANATION.

For The Gospel Visitor.

Inasmuch as two communications have appeared in the Visitor, one under the signature of D. E., August No. G. V., 1856, page 213. The other purporting to be a correction of the above, in the Nov. No. following, page 314 both of which have had the tendency of rather augmenting, than healing the difficulty existing in the church. And, since the heretofore existing difficulties are amicably settled in the church, you will insert the following, with the above, for the satisfaction of all interested.——

The following are the facts in the case between S. M. H, & D. E., and on which D. E. wanted council of the church. He did not desire permission of the church to do anything that would in any way affect the award of the arbitrators, so far as they could lawfully act, all matters submitted to them were embraced in a rule of court, and beyond that they had no authority to go. So far E. wanted to leave the award untouched; but by mistake or otherwise, near $5000 of an agency matter, settled many years before, and over which the arbitrators had no jurisdiction, was allowed against E.; *that* alone E. wanted corrected, which could only be reached by filing a bill for leave to show the error. The foregoing, in substance, was submitted to the church. The amount in controversy was much larger than that named in the communication referred to. Nor was the case ever taken out of court; neither did the parties enter into bonds as alledged. The church did not want to take the respodsibility to say to br. D. E., that he should, or should not show the error; but left him a free agent to do as he saw proper, with this proviso:—If he pursued a course militating against the Gospel, he would fall into the judgment of the church, and would be dealt with according to the Gospel.

Milford, June 20th, 1857.

Dear Brethren:— Our love and best wishes to you and all your households, as well as to all the household of faith over which the Lord hath set you as wathmen and shepherds, in his stead. Leaving you as we did, we arrived at Warsaw, next morning at 7 o'clock in safety. Expecting to meet my buggy, we set out on foot for home, not meeting any chance to ride. We arrived at my home after noon, very much fatigued, the heat being excessive, and the road very slippery from the rain that had fallen through the night. I found my family all well, and they rejoiced at seeing me again in their company. But my joy was somewhat damped by the sad news of our brother Manassch Baer's death,—the death of one of the young men who had bought my former home, & the death of one of our nearest neighbors. The last was quite an unprepared subject for death. He was taken unawares,

and during the few days of his sickness, he had but few lucid moments; in these he showed great uneasiness, and at one time, in the presence of my wife, he manifested a desire to speak, but alas! his mind was gone, bewildered expressions of uneasiness were all that were heard. His name was Martin Shaver—he left a wife and one child to mourn their loss. The other young man's name was Daniel Miller, he was unmarried, & was a young man who gave promise of future usefulness. He advocated the doctrine of the brethren throughout, but contented himself with the case of the thief on the cross. I had conversed with him about his situation, before I started to Y. Meeting, when he expressed himself perfectly resigned to the will of Providence for life or death. He laid several weeks. His disease was complicated—Inflammation of the bowels, Pneumonia, and Typhoid fever. He left a brother, and a kind old mother on the place, to mourn their loss.

Our beloved brother M. Baer was sick but five days, and departed this life Tuesday, the 26th. day of May, the same day that I left home for Yearly Meeting. His funeral was attended by a large concourse of people, who listened with profound attention to the discourses delivered by the Brethren who spoke. By his death the world has lost a useful and active citizen; the widows and orphans a faithful protector; the church a lively member; and his family a good husband and father. Though we mourn, yet we take comfort, for we know the promises of God are his, he having complied with the conditions that secure them. His age was about fifty five years.

"How sweet is my slumber, how sweet is my rest,
Since Jesus my Savior my grave once has blest!
Then weep not dear children, and weep not dear wife,
The Lord my Redeemer will bring me to life.
I hope you will come to Jesus your Savior—
Embrace all his doctrine, and change your behavior;
Repentence and faith show forth by submission;
Accept of the gospel, fulfill the condition [here.
That gives you a good hope to meet with me
Farewell to my children, and all that are dear;
Refrain now from sinning, and lay down all strife;
Protect them, dear Savior, and bring them to life."

My bodily strength not being calculated for labor, I am resolved to try still to do a little if God gives me ability, for his good cause, and thus "cast my bread upon the waters, that in many days I may find it again." I, in company with my wife, attended several communion meetings, which seemed to be blest of the Lord. There are six more in the neighborhood, which I shall attend, the Lord being willing. The harvest still is great, and the laborers should be diligent.

Having a little space yet, I will improve it in giving a few pleasing thoughts that occurred to my mind while on my journey to, and while at the Y. Meeting.

The first circumstance that I will mention, that interested me, was a conversation I had on the cars with a slaveholder, a very intelligent man, able to read the Scriptures in the original languages. He told me that many slaveholders in Virginia were willing to liberate their slaves, if it were not attended with so many difficulties. He said he was determined to liberate his, having one hundred; and for that purpose he had concluded to move to Ohio, the course a brother of his had pursued. He laid his hand on his breast, declaring he would no longer keep them.

In answer to his inquiries, I informed him of the simple doctrine of the gos-

pel as held by us, which seemed to lighten up his countenance so agreably, and which caused him to express himself so favorably, that it caused me to hope for good in him, if it even should be at a future day.

Having come to the Y. M., I observed a zeal and energy for the good cause, especially in young brethren, that did my heart good. It is true, there was at several times, a little personality used that wounded the feelings for a little while, but in the end, I believe both parties were benefited by it. A thought struck me, that very able brethren, were a little too strenuous while they advocated their views, forgetting that all questions or matters have, at least, two sides, and they should, therefore, be willing to have the other side turned over to their view. And this, I think, can be done best by those who have looked on the one side of a subject, and then find occasion to take their stand on the other side, having the advantage of age and experience. I thought I saw an evidence of this, when the question, "Why do not the sisters, as well as the brethren, break the bread of communion?" was under consideration. There was no reason found, apparently, by the most sagacious, if I may so speak, but under the white locks of a sage of eighty one summers, the problem was solved. Other disputable questions, such as having or not having the supper on the table while washing feet, &c., &c., might find equally satisfactory answers, but for some cause or other, those who could with one bold pebble out of the brook, remove every obstacle in the way, are reserved and silent. Do they love to see the fight? or hath expetience taught them to hold on a while longer? I believe, however, that every thing has its proper time but can things not be put of beyond their time?

A pleasing thought occurred to my mind while observing the proceedings of the meeting, and it was this: The brethren in general are averse to receiving any thing new, when first offered. It is not so with the world. Even the reluctance manifested in yielding to the opinions of old brethren without good reasons being offered, is praisworthy, if not carried to obstinacy. This reluctance, it seems to me, is a guarantee for the purity of the doctrine and practice held by us. I would, therefore, if I were permitted to advise, say to my brethren of my own age, and to those younger than myself, ever submit your own opinion to that of an elder brother, at least for a while; perhaps you may find cause to change your mind, and if you have not been so very strenuous, you can do it more easily, and perhaps, more honorably too.

I have forwarded now a few rough materials, if you as builders, can make any thing of them for the building, they are at your service. If they are too rough or too crooked, throw them into the fire.

I intend, when I have an opportunity, to try my hand at penning, according to your wish, something about feetwashing, the supper, and the communion. At present, I am to do it, *viva voce*.

I remain yours in the bonds of gospel love and union.

F. P. L.

TO OUR AGENTS.

As the 7th. Vol. of the Gospel Visitor is approaching its close, and as we are thinking about arrangements for the next volume, we should be pleased to have from our agents and those who are in arrears, what is due us. We need the proceeds of our labors, to meet our expenditures. And in closing our present volume, we should like to have our accounts settled up. Will those con-

cerned in this notice please to respond at their earliest convenience? A favor will be conferred by doing so.

THE JULY NUMBER.

Will those, whose subscriptions expired with the June No., and who have received the July No., but do not wish to have the Visitor continued, please return the number for July. Our issue for that month is exhausted.

OBITUARY.

DIED in Yellow Creek church Ill., March 5 1856, SARAH, aged 1 year 11 months.

June 10, 1857, WASHINGTON, aged 6 Y. 9 M. and 13 D.

June 14, MARIA, aged 5 y. 3 m, and 28 d.

June 15, CATHARINE aged 8 y. and 1 d.

June 16, MATHIAS, aged 9 y. 4 m. and 20 d.

June 19, ABRAHAM, aged 3 y. 2 m, and 14 d. These all were the children, and all the children of bro. ABRAHAM and sister SARAH GRAEFF, formerly of Pennsylvania. All but the first one died of the scarlet fever. What an afflicting bereavement! Five children in ten days, and one but a few months before!

We truly sympathize with our afflicted brother and sister, and pray that God may anoint them richly with the unction of the holy Spirit, the best of all remedies for the wounded heart. In the following verses, our sister expresses her feelings concerning her departed ones.

Ye are gone to a world on high,
Where pure celestial beings reign;
Where sickness & sorrow ne'er come nigh,
And heavenly pleasures banish pain.

Ye fair and blooming blessed ones
That oft around my heart have drawn!
The smart of sin you'll no more mourn,
A brighter day on you has dawn'd!

To call you back to this sad world,
Would be indeed a cruel act;
And I'll not, though your loss I mourn,
And though I feel I am bereft.

Then stay my dears, and play your harps,
To heavenly music tuned;
While angels also take a part,
In your sweet, melodious strains.

Your bodies lay beneath the ground,
Cruel, voracious worms to feed;
While roses bloom upon your tombs,—
Aptemblems of your spirits freed.

But hark! what says God's holy word
To me and all who mourn their loss?
"Our sleeping dead shall come with th'Lord,"
And be for ever join'd to us.

With eyes more bright, and cheeks more fair,
You will awake and burst your tombs,
For Jesus th'loss of sin repairs,
And he'll collect his jewels home.

Died at the residence of her son *J. A. Bowman*, in Sullivan Co. Tennessee, July 30, sister REBECCA BOWMAN, widow of Eld. DANIEL BOWMAN, aged 82 years and 8 months. She became a member of the church in Rockingham Co., Va.; & was baptized in company with 19 others in the 18th. year of her age, and emigrated to East Tennessee in the fall of 1801, about fifty six years ago. She was one of the number which constituted the first church in Tennessee. Long had she desired to be absent from the body and present with the Lord. The funeral services were performed by brethren M. M. Bowman and J. Lair. The text, 2 Tim. 4: 6—8, she had selected for the occasion.

J. A. B.

In Hopewell Township, Bedford Co Pa., August 3, br. JACOB CLAPPER, aged 30 y. 10 m, and 10 d. The brethren who performed the services used the text, Rev 14: 12, 13.

H. C.

Near Timberville, Rockingham Co., Va., August 8, sister HANNAH STONER, aged 75 y. 6 m. and 8 d. Our sister suffered much, her disease being dropsy, but she bore her affliction with much Christian fortitude, and departed in in peace. The services at her funeral were performed by brethren B. Bowman, J. Wine, and myself.

J. K.

In Ten Mile church, Washington Co., Pa., December 15. 1856, of Typhoid fever, sister MARY SWIHART, aged 66 y. 11 m. & 4 d,

In Miami Co., Ind., April 19, sister ELIZABETH WOLF, wife of br. GEORGE WOLF. The family was from Jonathan's Creek, Ohio, and was emigrating to the far west—stopped with some friends in this country, and here sister Wolf died. She left a husband and some children to mourn their loss in a strange land. The funeral service was performed by the writer. Text—1 Cor. 15: 55.

"Weep not for me, for here you see
My trials have been great;
But now ('tis true), I bid adieu,
And change my mournful state".

S. M.

In Licking Co., O., July 17, br. CHARLES ARNOLD, aged 61 y. 2 m. & 7 d. He retired to bed, well, and before 9 o'clock at night he was a corpse. He was a faithful member of the church for a number of years. He left a widow and 4 children to mourn their loss. Funeral exercises by br. J. Molsbaugh from 1 Cor. 15 chap.

In Butler Co., Iowa, Nov. 7, 1856, EPHRAIM CRANE, an orphan boy, aged 15 y 9 m. and 26 days.

In the same family on the 14 of November 1856 LUCINDA, daughter of br. Jacob & sister Jemima HARTER, aged 13 y. & 11 days.

Farewell, farewell, my parents dear,
I am not dead but sleeping here;

Prepare for death, for die you must.
And with your daughter sleep in dust.

Think, parents dear, by grief oppress'd,
That in the grave I did find rest;
My spirit rests with God on high,
Where you may meet me, by and by.

Come lovely youth, embrace the truth;
And join the good with one accord,
To use your tongues while you are young,
In praises to our worthy Lord.

In Upper Conowago church, Adams Co., Pa. July 2, SAMUEL, aged 5 y. 6 m. & 2 days.—Funeral text, Heb. 13: 14. Services by brethren J. Sherfey & A. Brown.

On the 6 of the same month, MARY J., aged 11 y. 2 m. and 17 days. Funeral text—John 11: 28. Services by br. A. Brown. These both were the children of br. Daniel and sister Mary LONGENECKER. The disease with which they died was scarlet fever.

Your children dear, your children dear,
Have left you when quite young:
O parents dear, dry up your tears,
Why should you for them mourn?

Why should you mourn that they are gone,
Or wish them back again?
They're nam'd among the blessed throng
With Jesus they do reign.

S. L.

In the church at Pipe Creek, Md., April 25th last, br. MICHAEL PETRY, aged 59 y. 6 m. and 26 d. He was united in the fellowship of the church early in life—Sometime after he was chosen to the office of Deacon, in which he served till May 1841, when he was chosen to labor in the public ministration of the word, and being found faithful, it was enjoined upon him to discharge the duties of an Elder. He has left a widow and fourteen children.

In the same church, May 25, br. ABRAHAM CAYLOR, aged 65 years and 4 months. He was a member of the church for many years; & being found worthy he was chosen some twenty years since to serve in the office of Deacon. He has left a widow and nine children. In the death of those two brethren, the church has sustained a considerable loss, which will be long felt; yet hard as it may seem, we are taught to bow with humble resignation to the will of our heavenly father.

In the same church, July 7, sister SARAH BOHAM, at an advanced age. She was a worthy member of the church for many years.

P. B.

In Montgomery Co., Pa., JONAS K. HARLEY, son of br. John and Catharine Harley, aged 25 years, 2 months and 21 days.

J. K. H.

Now the family chain is broken—
One link from that happy band;
He, we dearly loved, has left us,
Left us for a happier land.

Like the rose his beauty faded,
Short his pilgrimage below;
Sickness has prevailed upon him,
Jesus call'd him he must go.

Vain were all their kind endeavors
To restore his health again; [him
Friends—Physicians—none could help
Why were all their labors vain?

His earthly years were few in number,
Oh how soon they pass'd away!—
With his brothers and his sisters
He could not prolong his stay.

Death so soon has overtak'n him,
He bid you all his last farewell;
Oh the bitter pangs of parting! [tell!
No pen can trace, no tongue can

They have borne him to the church-yard,
There his lovely form they laid;
There among the fading relics,
There his friends may find his grave.

There I heard the birds a singing;—
'Twas to me a sacred spot;
Will they cheer his lonely hours?
No; he sleeps; he heeds them not.

Weep not father, weep not mother,
Trust in God to meet again;
He has crossed the river Jordan,
Free from sorrow, sickness, pain.

Brothers, sisters, try to meet him,
In a better world than this;
This is no abiding city,—
There is a land of perfect bliss.

Run your race with faith and patience,
While your lamp holds out to burn;
When the message comes to call you,
"Welcome trav'lers, rest at home.',

E. S. S.

☞Faith gets most, humility keeps most, and love does most.

Few rich men are godly, but all godly men are rich.

The not using is the abusing of favors.

THE GOSPEL VISITOR.

VOL. VII. October 1857. NO. 10.

For the Gospel Visitor.

CONFLAGRATION OF THE EARTH.

"The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; the earth also, and the works therein, shall be burned up." PETER.

The volcanoes of the earth, may be held as a collateral standing evidence to the senses, to render naturally and physically that dreaded event probable, which is here recorded by Peter, and which the Bible makes sure. Herein do we see the treasures of fire *kept in store*, and pent in the bowels of the earth, constituting there

A capacious reservoir of means,

Formed for God's use, and ready at his will, waiting only the signal word, and the predestined moment, to leap out, and wrap in fiery ruin, earth, air and sea, which are said in Scripture to be reserved unto *fire against the day of judgment* and perdition of ungodly men. Aside from Revelation, it is proved by the researches of geologists, that the physical history of our globe has included more than one chaotic convulsion. It has once, at least, already undergone a fusion by fire, as well as a universal submersion by water. What is this maned and still chaotic earth, on which man dwells, that after so many geological convulsions, she should be supposed to have reached a harbor where she is secure from all danger of any future wreck; or to have arrived at a state in which there is to be henceforth, an everlasting onward movement unto all physical excellence? In other words, what is there in her present *anno eternitatis*, the present epoch of her paleontological chronology to shield her from the apprehension of any future plutonic fires, or outbursting floods, or continents upheaved, or oceans setting down such as have begun and ended many cycles in the long past period of her interminable history.

"Lecturers on astronomy sometimes attempt to prove the stability of the earth. But that may be if God says it shall, or wills it to be so. A belief grounded on the divine word of promise, would be in the highest degree rational; but science never has shown it, and never can show it. Neither does it require any great amount of science to detect the fallacy of the pretended demonstration. It all proceeds from applying to a part of the phenomena of the universe what can only be sound and conclusive when it embraces all actual and possible phenomena, and then, too, only by bringing in something above nature as a regulative force. The animalcule in the snow-flake, supposing him capable of scientific reasonings, might as rationally infer the perpetuity of his own crystalized habitation. He has all the arguments that can be drawn from what might seem the most perfect beauty and regularity of structure; all that can be drawn from the laws of equilibrium; all that can be drawn from the most exquisite harmony of means and ends. Its form, too, and its organization may have remained unchanged from long centuries in some polar latitude, and yet how brief a transition to another climate may reduce it, together with the ice-bergs

verse of which it forms a part, to a state of utter dissolution. From any objection to the minuteness of the comparison, we appeal to one of the most rigid formulas of the pure reason. The largest differences between parts become small, beyond all commensurable ratio when both are viewed in reference to an immeasurable whole, the snow-flake has a greater ratio to the earth, that is a greater part of the earth, than the earth is of the universe." —*Taylor Lewis.*

It may then without any other evidence than this collated line of proof, furnished by the present existence and activity of volcanoes, include in its future history another fusion by fire. When by the gradually advancing vehemence of its vast central furnace, the pent up energy of internal combustion shall exceed its ancient bounds, and get vent as never before, then, how easily, in the space of a week, or a day, might it destroy all the structures of the earth's surface, and leave nothing undissolved that is of the nature to be molten by the intensity of heat. This, then, is what we are looking for: and our position is like that of the occupiers of the vine valleys on the trembling flanks of Aetna or Vesuvius, whom we may imagine to have been informed, or to know on some rational grounds, that by the slow but incessant enlargement of the fiery abyss beneath them, the entire crust and frame-work of the mountain must within some calculable period, fall in, and the vast circuit of its base be converted into a sea of flame and sulphur. In just such a condition do the human family tread from age to age, the soil of the earth composed of just such incombustible ingredients." —*J. Taylor.*

With what reasonableness and force then, does Peter argue, "seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein, the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." That final purging will come, and none know how soon—when all things are ripe for that dread consummation, though it be at such a day and hour we know not of. The times and seasons are not for us to know, but are reserved unto the Father. Then as we are taught in the drama,

Even that which mischief meant for most harm,
Shall in the happy trial prove most glory.
But evil on itself shall back recoil,
And mix no more with goodness: then at last
Gather'd like skum and settled to itself,
It shall be in eternal, restless change,
Self-fed, and self-controlled and consumed; if this fail,
The pillared firmament is rotten,
And earth's base built on stubble.—
Milton.

I have said that the earth had, at least, gone through one chaotic convulsion. I shall now show some reasons upon this point, and I desire the candid, to examine them carefully and impartially. Every person who has a knowledge of chemistry knows that water is composed of two different component parts called oxygen and hydrogen. [Some say carbonic acid gas]. Now when these two parts are separated [which can be done by a chemical analysis], each of them will burn like oil. Can not God separate these two properties by his almighty fiat, and make them serve as combustible materials in dissolving this element.

Again: The earth is governed by two forces; the centrifugal force pressing *from* the centre of the earth; and the centripetal force pressing to the centre of the earth. These two forces acting in unison, keep the earth in her proper orbit. But should the centripetal force overpower the centrifugal, confusion and chaos would be the inevitable result; should the centrifugal force predominate, the earth would leave her orb and fly uncontrolled through the immensity of space. Here then are other means which God has reserved in store for the accomplishment of his aims, should, or could it be possible for his first means to fail. But we presume no man is so weak as to believe that any of God's means shall fail.

What manner of persons then, ought we to be, when knowing the certain fate of our mundane sphere, and not knowing at what day or hour it may meet its fate? Surely it behooves us to show our lives worthy of him who died that we might live. Let us go to our work like Christians, having our armour shining bright. Rise to this work of high and holy love,

And thou an angel's happiness shalt know,
Shalt bless the earth, while in the world above;
The good, begun by thee, shall onward flow
In many a branching stream, and wider grow;—
The seed, that in the few and fleeting hours,
Thy hands unsparing & unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers.

A COSMOPOLITE.

THE COMPLEX CHARACTER OF A CHRISTIAN MINISTER.—NO. 1.

TEACHER.

Among the various offices which a minister of Christ is to fill, is that of a teacher. "I am ordained a preacher, and an apostle, [I speak the truth in Christ, and lie not;] a *teacher* of the Gentiles in faith and verity." 1 Tim. 2: 7 By this name he is frequently known in the Scriptures. The name teacher, is one of the names applied to Christ. And although the word *master* is usually applied to him, while the word *teacher* is applied to his ministers, yet these two words are the translations of the same Greek word *didaskalos*. This distinction which our translators have generally observed is proper. Rabbi or Master in the time of Christ, designated the person who in the school and synagogue sat in the chief seat, while his scholars sat at his feet. And so the ministers of Christ, although they themselves are teachers, are to sit at his feet. He is still *the* Master.

The office of a teacher, as the term implies, is to communicate knowledge. And the office of a Christian teacher is to communicate the knowledge of salvation—the knowledge of Christ. The damsel at Philippi which followed Paul and Silas, said truly, "These men are the servants of the most high God, *which shew unto us the way of salvation*." Acts 16: 17. The necessity of teaching men salvation, arises from the circumstance that they are ignorant, and that their ignorance is fatal: "Being allienated from the life of God through the ignorance that is in them." Eph. 4: 18. It was from a desire to increase her knowledge and that of her husband, that Eve took of the forbidden fruit. But this act, instead of increasing their knowledge, made them

the more ignorant: For "The fear of the Lord is the beginning of knowledge." Pr. 1: 7.

Men then laboring under a fatal ignorance which alienated them from the life of God, and Christ having ascended up on high, among the gifts which he has in mercy bestowed upon a wicked and ignorant world, he has given some "teachers", "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 11, 12. In performing this, he has fulfilled a promise which had previously been given: "And I will give you pastors according to mine heart, which shall feed you with *knowledge* and *understanding*."

I. The Christian minister in assuming the duties of a teacher, should have distinctly before his mind the things which he is to teach. We have already observed that he is to teach the knowledge of salvation. But this is only a general view of the subject. Let us view it more minutely. 1. He is to teach Christ. It is said of the early teachers, that "they ceased not to teach & preach Jesus Christ." Acts 5: 42. In teaching Christ, they taught his character and his mission; and in doing so, they explained and applied the prophecies which related to the Messiah, and plainly showed that Jesus of Nazareth was he. 2. But the Christian teacher is likewise to teach the Gospel of Christ. This comprises not only a history of his person, but a representation of his doctrine, and presents an extensive field of subjects to be explained and applied by the Christian teacher; such as the sinfulness and helplessness of man; and, consequently, his need of a Saviour; the suitableness of Christ in every respect to his case; the means the sinner is to make use of to make the salvation of Christ available in his case; the means of grace that he is to use after he becomes reconciled to God, that he may grow in grace, & maintain his integrity; the recompense of reward promised to the righteous; the punishment with which the wicked are threatened; the joy-inspiring, and soul strengthening influences, of the Holy Spirit; the various attributes of God, and the different relations he sustains to his people; such as father, friend, husband, counsellor, &c.; the unity of the human species, and the brotherhood of the family of man; and, in short, all that is contained in the Gospel. The Savior's charge to his disciples when about leaving them, was explicit: "*Teach them to observe all things whatsoever I have commanded you.*" Paul in his address to the elders of the church at Ephesus said, not in a spirit of vain boasting, but to prove his fidelity both to the Lord and to the people, "I have not shunned to declare unto you all the council of God." Acts 20: 27. And having faithfully delivered the message of the Lord unto the people, he could truly say, as he did say, "I am pure from the blood of all men." And every Christian teacher who can truly adopt the language of the apostle Paul respecting his freedom from the blood of the people, must make the Apostle's faithfulness a pattern for his own. Having briefly noticed the subjects the Christian teacher should teach, and the remarks just made leading naturally to it, we shall,

Secondly, take a glimpse at the responsibility which attends the office of a Christian teacher. The responsibility of a minister of Christ is indicated in every office connected with the holy calling; and of course in performing the duties of the office of a teacher, he is not exempt from responsibility.

Souls are his charge—to him 'tis giv'n
To train them for their native heav'n."

"Sirs what must I do to be saved?" Who can estimate the responsibility which rests on him, who takes upon himself to answer this momentous question? The responsibility is in proportion to the value of the soul. And as the value of the soul is infinite, the responsibility must be great indeed. Fearfully solemn is the charge given to Timothy by the Apostle Paul: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, *that thou observe these things* without preferring one before another, doing nothing by partiality." 1 Tim 5: 21. Again: I charge thee therefore before God, & the Lord Jesus Christ, who shall judge the quick & the dead at his appearing & kingdom; *preach the word*. 2 Tim. 4: 1, 2.

In the following parable the responsibility of the religious teacher is most clearly set before us: "Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master." Luke 6: 39, 40. Miserable indeed is the condition of unconverted men! They are morally blind! and walking towards a fearful precipice, over which they must fall if they turn not from their evil way! Of this, worst of all dangers, they are in a great measure insensible. To dispel the darkness which envelopes the mind of the sinner, and to direct his steps in the way of eternal life, the Christian teacher is sent. "I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26: 17, 18. But, if he too is in darkness, and precious souls confide in him as their guide and teacher then, will he, and all who follow his false instructions, fall into the ditch together, and in addition to the insupportable load of his own guilt, he must endure the bitterness of being conscious of having caused the ruin of those who have followed his instructions! Oh, with what caution and care, should the Christian teacher perform his duty of teaching the ignorant, "the knowledge of the Lord"? Oh, shall any through the ignorance of the teacher perish? Yes, dreadful as the thought may appear, it is to be feared that many will.

And let not the solemn fact be overlooked, that the responsibility of the Christian teacher connects itself to *eternity*. Another consideration that shows clearly the responsibility of the Christian teacher, is this, namely, after persons have been taught erroneous doctrines, the chances for such being taught the truth, are much less than they had been before the reception of the erroneous doctrines. For when truth comes to a mind pre-occupied with error, before it can gain admittance, error must be removed. Truth in such cases, has difficulties to encounter which it has not when entering into minds which have not been under a false teaching. Besides this, error is like some of those crops which greatly empoverish the soil, and render the chances less favorable for a good crop from what follows, than they would have been, had some other kind been grown in the soil.

The language of the Saviour following the parable of the "blind leading the blind", is worthy the serious consideration of the Christian teacher; it is this: "The disciple is not above his master: but every one that is perfect shall be as his master."—"Be ye therefore perfect, even as your father which

is in heaven is perfect." Matt 6 : 48. Here is a general rule of holiness held out by the Savior, to which all Christians should labor to come. And Christian teachers are to teach this holiness in public and private. But it is a common proverb, that *the scholar is not above his teacher.* If there is not then taught in the ministration of the gospel, a pure Christianity, there is but little encouragement to hope to see a pure Christianity lived out by the general body of professing Christians. Again: "*Every one that is perfect shall be as his master.*" That is, all that can be reasonably looked for from a scholar, and all that he will be likely to strive for, is to come up to him who teaches him. Hence, the necessity of the Christian teacher being well instructed in all the things pertaining to the kingdom of God.

The necessity of Scriptural knowledge for a Christian teacher, and the means for obtaining it, will be considered in another essay.

J. Q.

For the Gospel Visitor.

REMEMBER THE SABBATH-DAY TO KEEP IT HOLY.

Dear Reader:—placed probably as you are at the head of a household, it becomes your duty in the arrangement of your domestic affairs, to adopt such principles and regulations as will secure to those you tenderly love the blessing of him who "taketh the desolate and setteth him in families." Especially am I solicitous that you should so order your affairs as to enable every member of your family to keep holy the Lord's day. I know that you acknowledge its divine origin and authority; yet I fear lest you should insensibly form habits, and adopt customs which will lead to its desecration.

That some preparation for this holy day is a duty, is obvious from the very words of the fourth commandment, 'Remember the Sabbath-day to keep it holy." He cannot possibly be in a state rightly to observe it, who remembers it not until its joyful light falls on his eyes. The example of holy men in every age is in accordance with this view of the subject. Thus the Israelites in the wilderness remembered the Sabbath day, and gathered manna for it on the day previous. Exod. 16 : 23. Nehemiah, early the evening previous, caused the gates of the city to be shut. Neh. 13 : 19. So also in the time of our Savior, the sixth day in the week was observed as a season for making ready for the Sabbath, because "that day was the preparation, and the Sabbath drew on." And so conscientious were the holy women who followed Christ, that they employed the day before the Sabbath in preparing spices and ointments for embalming the body of our blessed Lord, and rested on the Sabbath-day, according to the commandment. Luke 23 : 54—56. I therefore submit it to your conscience, whether he does not sin who fails to make all possible arrangements for properly disposing of his worldly business before the Sabbath arrives.

Another manifest duty is, to give the body sufficient rest in sleep, so that when this holy day shall come, you may not be dull and drowsy, but refreshed and invigorated for its solemn service. How many persons take a walk around their farms, write letters, read novels, newspapers, or secular books, or do something even less becoming, until a late hour on Saturday night, sleep until a late hour on Sunday morning, and

then go to the sanctuary in a frame ill suited to the worship of God. Who dare say that such "remember the Sabbath?" He who would properly prepare for the Sabbath-day, must also mould his heart into a becoming state by suitable meditation, conversation, and prayer.

We may as easily and grossly profane the Sabbath, so far as ourselves only are concerned, by thoughts which are unsuited to its nature, as we can by any actions whatever. If our minds are intent on our business or our pleasure; if our affections wander after them; if we are cold or lukewarm with respect to our religious duties; if we are negligent of a serious and cordial attention to them; if we regard with impatience the interruption occasioned to our secular concerns; if we wish the institution had not been appointed, or that the time in which it is to be kept were lessened; then plainly we do not esteem the Sabbath a delight, nor abstain from finding our own pleasure. Every oblation from such a mind will be vain, & all its incense an abomination. The Sabbath and the calling of assemblies among persons who act thus, will be such as God "cannot away with;" and their solemn meeting will be iniquity.

"The heart gives birth to all the movements of the tongue." We profane the Sabbath whenever we employ the time in worldly conversation, such as speaking our own words. There is no way in which the Sabbath is more easily, more insensibly, more frequently, and more fatally violated, than this. Temptations to it are always at hand. The transgression always seems a small one; usually a doubtful one at the worst; and often no transgression at all. Multitudes of persons, beginning with religious subjects, slide imperceptibly towards those which are considered moral in such a degree as scarcely to differ from religious ones; thence to secular themes bordering on these; and thence to mere matters of business or amusement. Such persons, before they are aware, find themselves conversing about the affairs of the neighborhood, the stranger who was at church, the new dresses, fashions, business, diversions, news and politics. To these they are led by mere worldly conversation concerning the prayers, the psalmody, or the sermon, as having been well or ill-devised, written, spoken, or performed; by a history merely secular, of the sickness and deaths in the neighborhood or elsewhere, or of the dangerous or fatal accidents which have lately happened. The weather, the season, the crops, the prospects, the affairs of the family, and of innumerable other things of a similar nature, are also made subjects of conversation.

The next step is ordinarily, an habitual employment of this holy day in open, cool, and self-satisfied conversation about business, schemes of worldly pursuits, bargains, gains and losses.—It is not to be understood that Christians go all these lengths. It is greatly to be feared, however, that they often go much, very much farther than they can justify, and thus fail of their duty, and of the improvement, the usefulness, the hope, the joy, and the peace which they would otherwise obtain.

The profanation of the Sabbath by actions is seen and conceded by all decent men, who acknowledge it as a law consecrated by God to himself. The common and favorite mode of profaning the Sabbath in this way, is spending our time in dress, in ministering to a luxurious appetite, in walking or riding for amusement, in writing letters of friend-

ship, in secular visits, and in reading books which are not of a decidedly religious character.

But the Lord's day has its positive duties. A portion of it is to be spent in works of necessity and mercy. Such are preparation for a decent and comfortable appearance at the house of God; the use of necessary food; attention to the wants of animals; visiting the sick and afflicted with the intention of being useful and serviceable; and similar acts of benevolence. All such labor becomes the day of that blessed Lord who will have mercy and not sacrifice, and who made the Sabbath for men, and not men for the Sabbath.—We must guard, however, against the abuse of the divine law, as in any wise giving us permission to defer acts of necessity or mercy from secular portions of the week until the Sabbath, that we may save time, or have an expedient for misspending the day of God. He who visits his sick neighbor on the Lord's day only, or spends all his sabbaths in such service, is a profane man and the Lord will not hold him guiltless. Besides whenever we regard these works of necessity and mercy as indulgence granted, and not as duty requires, we do err exceedingly respecting them.

Another method of sanctifying this holy day, consists in a proper attention to the private duties of religion, such as secret and family prayer, reading the word of God and other pious and edifying books, and speaking one to another of the things of the kingdom of Jesus Christ. Nor may we neglect the important duties of self-examination, and devout meditation on the word and works of God, and especially on the wonders of redemption.

It is also our obvious duty to go with the multitude to the house of God, with the voice of joy and praise, with a multitude that keep holy the Lord's day. Religion and its public ordinances are the glory, and beauty, and defence of this our glorious country. Without our churches, our country would soon be filled with lewdness, and robbery, & blasphemy, and blood and atheism.

In closing this letter I would observe, that the Lord's day being ended, we ought to endeavor to retain a savor of the spirit becoming it during the subsequent week. This seems proper, because our object in observing the Sabbath is to enable us to spend the week aright; and if you are truly pious, you will not be afraid of being too devout or too spiritually minded. Finally, if you will sanctify the Lord's day, you shall know by keeping his command there is great reward. The refreshing rest from worldly occupations, the solemn stillness, the elevating devotions, and the pure & sacred character of the whole institution of the Lord's day are felt & seen, and confessed by all who are not so profane as to sell their birthright of creation for a paltry consideration. Rest assured, it is not a vain thing to keep the Sabbath holy, even to the end of it. "Remember the Sabbath-day to keep it holy." Let this law be written on your whole domestic economy, and your enemies themselves being judges, you shall be blessed in your deeds. Farewell.

Yours in hope,

J. L. R.

Selected for the Gospel Visitor.

by J. Wise.

THE SUNDAY MORNING DREAM.

Although the following very impressive article, (originally published as a tract in England,) refers to the usages and observances of a particular denomi-

nation of Christians—its pungent rebukes are seasonable for all.

"My first day of returning health, after many weeks of severe illness, was a bright Sunday in June. I was well enough to sit at an open window in my easy chair, and as our house stood in a pleasant garden in the suburbs of London, the first roses of the year scented the soft breeze that fanned my pale cheek, and revived my languid frame. The bells of our parish church were just beginning their chimes, and the familiar sound awakened in me an intense longing to be, with my family, once more a worshiper in the house of God. I took up my Bible and Prayer Book, which had been placed ready on the table beside me, intending to begin to read when the hour of the eleven o'clock service should be announced by the ceasing of the bells; and, in the mean time, closed my eyes, and soothed my impatient wishes by picturing to myself the shady avenues of blossoming limes that led to our church, and the throngs that would now be entering it for the public worship of the day.

All at once I seemed to be walking in the beautiful churchyard, yet prevented from gratifying my eager wish to enter the church, by some irresistible though unseen hand. One by one of the congregation, in their gay Sunday dresses, passed me by, and went in where I vainly strove to follow. The parish children in two long and orderly trains defiled up the staircases into the galleries, and except a few stragglers hurrying in, as feeling themselves late, I was left alone.

Suddenly I was conscious of some awful presence, and felt myself addressed by a voice of most sweet solemnity in words to this effect: "Mortal, who by divine mercy has just been permitted to return from the gates of the grave, pause before thou enterest God's holy house again; reflect how often thou hast profaned his solemn public worship by irreverence, or by inattention, which in his sight is irreverence: consider well the great privilege, the unspeakable benefit and blessing of united prayer, lest by again abusing it thou tire the patience of thy long-suffering God, and tempt him forever to deprive thee of that which hitherto thou hast so little valued." Seeing me cast down my eyes, and blush with conscious guilt, the gracious being continued in a milder tone, "I am one of those angels commissioned to gather the prayers of the saints, and form them into wreaths of odorous incense that they may rise to the throne of God. Enter thou with me, and thou shalt, for thy warning, be able to discern those among the devotions about to be offered which are acceptable to him, and to see how few in number, how weak and unworthy they are."

As he ceased speaking I found myself by the side of the angel still but within the church, and so placed that I could distinctly see every part of the building.

"Observe," said the angel, "that those prayers which come from the heart, and which alone ascend on high, will *seem* to be uttered aloud. They will be more or less audible in proportion to their earnestness—when the thoughts wander the sounds will grow faint, and even cease altogether.

This explained to me why the organist, though apparently playing with all his might, produced no sound, and why, presently after, when the service began, though the lips of many moved, and all appeared attentive, only a few faint murmurings were heard.

How strange and awful it was to note the sort of death-like silence that prevailed in whole pews, in which, as was thus evident, no heart was raised in gratitude to heaven. Even in the Te Deum and Jubilate, the voices sometimes sunk into total silence. After the Creed was a low murmuring of the versicles, and then distinct and clear above all other sounds, a sweet childish voice softly and reverently repeated the Lord's Prayer. I turned in the direc-

tion of the sound, and distinguished among the parish children a very little boy. His hands were clasped together, as he knelt, his eyes were closed, his gentle face composed in reverence, and as the angel wrote on his tablets the words that fell from those infant lips, his smile, like a sunbeam, illuminated the church for a moment, and I remembered the words of holy David, where he says, "Out of the mouth of babes and sucklings Thou hast perfected praise."

Presently I was again reminded of a Scripture passage—the prayer of the Publican. A wretched-looking man, who swept the crossing near the church, lounged into the centre aisle during the reading of the lessons, his occupation being for the hour suspended. The second lesson was the 24th chapter of St. Matthew, some verses attracted his attention: he listened with more and more seriousness, until at length he put his hands over his face and exclaimed aloud, "What will become of me at the day of judgment? Lord, have mercy on me, a sinner." That prayer was inserted on the angel's tablets. Oh, may it not stand alone, but be an awakening of better things. May God indeed have mercy on such poor neglected ones as he, and raise up some to teach them, and care for their immortal souls.

After this, growing accustomed to the broken murmurs and interrupted sounds, I followed many an humble Christian through large portions of the Litany: though often, while I was listening with hopeful attention, a sudden and total pause showed but too plainly that the thoughts of the kneeling supplicant had wandered far away, and that he who had appeared so earnest in his devotions had become languid and silent like the rest of the congregation.

"Thou art shocked at what thou hast observed," said the angel, "I will show the greater abominations than these — God is strong and patient: he is provoked every day. Listen now, and thou shalt hear the *thoughts* of all these people; so shalt thou have some faint idea of the forbearance God continually exercises towards those who draw near to him with their lips, while their hearts are far from him."

As the angel spoke my ears were deafened with a clamor which would have been shocking in a public meeting, but which here, in God's holy house, was awfully profane. The countenances remained indeed as composed and serious as before, the lips moved with the words of prayer, but the phrases they uttered were of the world and its occupation.

"How shamefully late Mrs. Slack always comes," said one woman, who, looking over the edge of her prayer book, saw her neighbor and a train of daughters bustle into the next pew.—"What an example to set to her family! Thank goodness no one can accuse me of that sin." "New bonnets again already!" exclaimed the last comer, returning the neighborly glance from the other seat, ere she composed herself to the semblance of devotion. "How they can afford it heaven only knows, and their father owing all his Christmas bills yet! If my girls look shabby, at least we pay our debts."

"Ah! there's Tom Scott," nodded a young man to his friend in the opposite gallery, "he is growing quite religious and respectable, I declare. He has been at church two Sundays running: how much longer will the devout fit last?"

These were shocking and striking examples of irreverence: there were happily not many such, the involuntary wanderings of thought were more common.

I was much interested in a young couple near me, whose attention for a considerable part of the service had been remarkable. From the dress of the young man I judged him to be a clergyman, the lady wore deep mourning; they were evidently betrothed,—they read out of one book. Gradually he forgot the awful presence in which he stood, his eyes wandered from the Bible to her gentle face, and fixing there, called off his thoughts from heaven. "How good she is," he began to say, how attentive to her prayers, as to all other duties! What a sweet wife she will make! How happy I am to have

won her love." By this time the countenance of the young girl wore an expression which showed that she felt the earnestness of his gaze; her eyelids trembled—her attention wavered, and though she looked at the book some moments longer, she too began to murmur of earthly things, and I heard her say, "Oh, how he loves me—even here he cannot forget that I am beside him." It was many minutes before either of them returned in spirit to their devotions.

As the services proceeded, the attention of the congregation flagged more and more—the hubbub of worldly talk increased. One man composed a letter he intended to send, and even altered whole passages, and rounded elegant period without one check or recollection of the holy place where he stood. Another repeated a long dialogue which had passed between himself and a friend the night before, and considered how he might have spoken more to the purpose. Some young girls rehearsed scenes with their lovers—some recalled the incidents of their last ball. Careful housewives planned schemes of economy, gave warning to their servants, arranged the turning of a gown, or decided on the most becoming trimming of a bonnet.

To me, conscious of the recording angel's presence, all this solemn mockery of worship was frightful. I would have given worlds to rouse this congregation to a sense of what they were doing; and, to my comfort, I saw that for the involuntary offenders, a gentle warning was provided.

A frown from the angel, or the waving of his impatient wings, as if about to quit a place so desecrated, recalled the wandering thoughts of many a soul, unconscious whence came the breath that revived the dying flame of his devotions. The self-blame, tears of penitence, and bitter remorse, of which those kneeling nearest knew nothing, wrung the heart, shocked at its own careless ingratitude, wondering at and adoring the forbearance of the Almighty, while more concentrated thoughts, and I trust more fervent prayers, succeeded to the momentary forgetfulness.

In spite of all these helps, however, the amount of real devotion was small: and when I looked at the angel's tablets I was shocked to see how little was written therein.

Out of three hundred Christians, thought I, assembled after a week of mercies, to praise and bless the giver of all good, are these few words the sum of what they offer!

"Look to thyself," said the angel, reading my inmost thoughts. "Such as these are, such hast thou long been. Darest thou, after what has been revealed to thee—act such a part again! oh, could thy mortal ears bear to listen to the songs of the rejoicing angels, before the throne of the Almighty, thou wouldst indeed wonder at the condescending mercy which stoops to accept these few faint wandering notes of prayer and praise. Yet the sinless angels veil their faces before Him, in whose presence man stands boldly up with such mockery of worship as thou hast seen this day. Remember the solemn warning lest hereafter it be counted to thee as an aggravation of guilt."

Suddenly the sweet, solemn voice ceased, the glorious angel disappeared, and so oppressive seemed the silence and loneliness that I started and awoke. My watch pointed to the hour of eleven, it must have been the stopping of the bells that interrupted my slumbers, and all this solemn scene had passed before my mind in the short space of a few minutes.

May the lesson I learned in those few minutes never be effaced from my heart: and if this account of them should recall one wandering thought in the house of prayer, or teach any to value more highly and cultivate more carefully the privilege of joining in the public worship of our church, it will not have been written in vain.

For the Gospel Visitor.

THE CONTEMPLATED SCHOOL.

Dear Brethren:—As the school about which something has been said, has been bearing upon my mind for

some time, I will give my views of it, and by the help of God I will try and examine both sides of the subject, and show some of the advantages, and some of the disadvantages, that would result from such a school. We are commanded by high authority, to "prove all things; and hold fast to that which is good." 1 Thes. 5: 21. Now dear Brethren, let us not condemn, till we have proved it. I know and feel well assured, of the fact, that the way some schools are conducted at this time, is not good; and I would be sorry to see the Brethren patterning after such. We some times hear it said that the most of the graduates from the colleges become deists. I think this is not correct. But supposing we admit the fact; does this not prove to a demonstration, that it is indispensible, that we make use of some means to counteract this destruction of immortal souls that have been bought with the precious blood of the Lamb of God?

O consider, and ponder well, my brethren, the sad consequences that arise from ignorance. Ignorance, did I say? Yes, ignorance of God and his word, is what has caused many a promising youth to pursue the way of Cain. And why? Because while acquiring an education at many of the schools now in vogue, they do not receive that religious instruction which they should. And we need not wonder at this, for how can teachers communicate that knowledge to others which they themselves do not possess? It is to be feared that many teachers of youth have only the form of godliness, while they deny the power thereof. The apostle directs us to turn away from such. And not only so, but some have not even a form of godliness.

I really believe that if we had schools conducted by brethren in the fear of God, that there would be but few deists. But as I intimated before, the students are ignorant as it respects the necessity of regeneration, and the duty which they owe to their God. Is it not therefore, highly necessary that we should devise some means by which we might with the help of God, prevent the extension of Satan's kingdom; for I fear that his kingdom is increasing so fast that many of our youth are in danger of being drawn into his destructive paths. Brethren, God bless you;—be up and a doing, for you have engaged in a good warfare, and let us with united effort, try to expel ignorance and wickedness of every kind from among us.

I am well aware that some of our brethren are opposed to a school of the kind you have in view, but we hope they will consider the enterprize well, and look around them to see whether such an institution is not required. I know from experience and doubt not that many others have witnessed the same, that the first principles imbibed by the youthful mind are hard to eradicate. Hence, we at once discover the necessity of such institutions as will mould and fit the youthful mind for the reception of the truth as it is in Jesus. Solomon's direction is, "train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22: 6. But says one, we can send our children to the common schools which are sufficient to educate them. But even our common schools are often taught by such men as we do not consider the proper men to have the training of our youth. The teachers often hold principles which we consider very erroneous, and efforts are sometimes made to instil these principles into the minds of their scholars. This I know to be the case; for I happened one day

to be at a school when the teacher was laboring to convince some of the scholars that sprinkling is just as good as immersion. This seems to me to be the way to make unbelievers, as there are many now in the world 'turning the grace of our God into lasciviousness.'

It is true that many well educated persons have turned out to be bankrupts, thieves, murderers, swindlers, and the very worst of characters. But are we to give up education because some educated men have turned out so bad? No: Refer to professors of religion, and must we condemn the cause of Christianity because there are some bad characters among those who profess it? By no means. The pharisees condemned the Savior, but very unjustly, for eating with publicans and sinners. So we think the cause of education is frequently condemned unjustly. I think one reason that men of learning have often turned out bad is, the principles of morality and religion have been too much neglected in their education. There have been learned men who have been very humble Christians. And there have no doubt been some sincere and excellent christians who have had little or no education. But still I think men who have education, have advantages for usefulness, which those of no education have not. I think men who are well informed are better prepared than men of no education to defend the truth against the emissaries of the wicked one, and the cunning craftiness of men. We should lay aside all prejudice, and lay the subject before the Lord in prayer. We should not throw away the apple because there is a core in it.

I do think that if the brethren would go into this enterprise in the fear of Almighty God, and have no other design in view but to do good, it will prosper, for it is said that "no good thing will he withhold from him that walketh uprightly."

If the school is conducted by God-fearing men entirely, such as hate covetousness, with a prayerful spirit that God in all things may be honored, I do think that talents applied to such a work, would be well employed. And how desirous we all should be, even those of us that have but one, to improve our talents, that we may be ready to give the Lord his own with usury. The individual who received but one talent, was not condemned because he had but one, but because he did not improve that one. I do think that such institutions as we have under consideration, by developing the moral and intellectual powers of man, may help to improve our talents. We should all remember that we are placed here in this world for some purpose, and we should regard ourselves as the stewards of God; and the time will soon come, when it will be said unto each of us, "Give an account of thy stewardship; for thou mayest be no longer steward."

A VIRGINIAN.

FOR THE GOSPEL VISITOR.

REPENTANCE.

What is repentance? It is sorrow felt for something said or done. Scriptural repentance is a godly sorrow for sin. It is the relinquishing or leaving off sinful practices from the conviction that they have offended God. It is a change of mind, or a thorough conversion from sin to God. Yes, true repentance is the forsaking of all ungodly lusts, and the state of being crucified to the world and sinful maxims thereof. It is the setting of the face Zion-ward, and the walking in the narrow path trodden by our Lord and Saviour. To do this,

and not stray either to the right or left, requires no little exertion and self-denial in this present, ungodly world. Kind reader, permit us to say to you, before we proceed further, be open to conviction; do not read too hastily; but hear patiently what we have to say. Let us exercise wisdom by reasoning together. Do not listen to the suggestions of your carnal mind, as the adversary would have you to do & conclude that you have nothing to repent of. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39. This is the advice of the Savior. By doing so, you will find it emphatically declared, that, "there is none righteous, no, not one", but that all like sheep have gone astray. And when we have done all things (not only some) required by the word of God, it is then by the grace of God alone that we shall be saved. And what shall we be saved from? Eternal misery and punishment. "If the righteous scarcely be saved, where shall the sinner and the ungodly appear"? This is a Scriptural interrogatory. And as the Scriptures are very plain, they never ask a question without giving an answer somewhere. The answer to this question is, in hell, the place prepared from the foundation of the world for the devil and his angels; and where it is said "the fire is not quenched",—and "the smoke of their torment ascendeth up for ever and ever."

Kind and gentle reader, let me impress upon your mind the solemn and important question, have you repented and obeyed the requirements of the Gospel? It is not enough that we obey some of the commands of heaven, for when Christ commissioned his disciples to go and teach the nations, he directed them to teach the people all things whatsoever he had commanded them. Now as it is the duty of those whom Christ sends to preach, to preach all his commandments, so it is the duty of those who hear, to obey all the commandments. "If ye know these things, happy are ye if ye do them." "To him that knoweth to do good, and doeth it not, to him it is sin." These are scriptural declarations; and you plainly perceive, that if you have neglected your duty, you have need of repentance. By neglecting one known duty, you make yourself guilty of the whole law. A terrible thought! But nevertheless true.

Have you never transgressed any of the commands of God, in thought, in word, or in deed? These are serious and important questions, and for your advantage I propose them to you. Your immediate attention should be given them, as it concerns your welfare both in time and in eternity. Do not put it off till next year, or next month, or next week, or even till to-morrow, since the future is altogether uncertain. "To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." O be wise, and remember that, "Procrastination is the thief of time." Repent; cease to do evil, learn to do well. Be willing to put on the garb of humility, and to follow the Lord and Savior in all his humble ordinances whithersoever he would lead you, and then you shall find rest for your souls. To them who hold out faithful unto the end, great promises are given. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The creature man is too often led to reason with himself thus: how am I to

become converted from sin, and consecrated to God? Let us consider what Christ says who is standing with bleeding hands and outstretched arms, inviting sinners to come and drink of the waters of life freely, without money and without price. He gives the lovely invitation. "Come and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls." From this we may infer that Christ is to become our teacher. A teacher he will be indeed; for not only does he possess all the excellent qualifications to make him a successful instructor, but he also himself is filled with wisdom and knowledge.

If then the Savior is such an able teacher the ignorant can not but learn of him if they endeavor to do so. But in coming to Christ to learn of him, it is necessary to come with a disposition to obey. And among the first things that a sinner is to do is repentance. If his repentance is then genuine, he will have a disposition of heart, to obey all God's commandments. And by doing so, he may feel assured he will receive the reward promised. Is there any question in your mind what the reward may be? The promise is, "you shall find rest unto your souls." And how long shall that rest continue? Throughout the endless ages of eternity. And what is eternity? When billions of billions of years shall have rolled their rounds, it will be but little more than begun. Dear reader, think again of the word eternity.

The Scriptures inform us that there are but two places where souls go to upon leaving the present world. The narrow limits of the grave will not be able to contain you. You are destined to appear before the tribunal bar of God, to give an account of your stewardship while here upon earth, and to receive your just recompense of reward. Dear reader, these are not cunningly devised fables, but the words of eternal truth, spoken by those who spake as they were moved by the Holy Ghost. To the faithful it will be said, "thou hast been faithful over a few things, I will make the ruler over many things: enter thou into the joy of thy Lord." But to the disobedient it will be said, "depart from me ye workers of iniquity, I never knew you." This will be an awful denunciation, but a just one. O sinner, repent, repent! Fly from the wrath to come! Why will you continue to heap up wrath against the day of wrath? I appea to your conscience; has it not often told you that you are a sinner?—And if you are a sinner, you have need of repentance. Repent, then, while it is called to day. Another morning's sun may find you beyond the reach of hope and mercy.

J. H.

For the Gospel Visitor.

THE EVILS OF TOBACCO.

Dear Brethren:— As yet I have not written any thing for the pages of the Visitor; but through a sense of duty to my God, and from a love to the brotherhood, I feel constrained to offer some remarks (and I will do it in as brief a manner as possible) upon a subject that has not had much attention given it in your periodical; namely, Tobacco. It is not without much reflection that I attempt to write upon the subject.—Long have I viewed it in the various ways in which it is used, and in my estimation it appears to have an evil tendency. Its effects upon men, mentally, morally, and physically, are evil. I shall not dwell upon these effects particularly at present, but rather upon the inconsistency of using it.

If we look at the origination of the relish which smokers and chewers have, we find that it is generally formed in their youth, when the mind is open to sin and folly. It is natural for the young just verging into manhood, to have a desire to become adepts in all the fashionable vices of the day. And in order to gratify this desire, the young man must either smoke or chew tobacco, as these habits appear to be first on the list of follies. Now in order to form this habit, perseverance must be used. It is not usually attained at the first attempt. When first the smoker begins the use of tobacco, he takes a few puffs with a grand flourish, and is about to consider tobacco natural to his system, when of a sudden, you see him begin to grow pale, weak, and feeble; he now throws away the cigar or quid (which has the same effect), with a hearty wish that he had never seen it. Then it is that he receives his first warning, and it speaks loudly and says, "Will you try it again?"

Doubtless he has vowed that he will never again attempt the use of it in any of its forms, & lies down covered with a cold clammy perspiration, his mind almost bewildered with a thousand fancies, a feeling of impending danger constantly pressing upon his intellect, occasioning rising emotions that lead to depraved moral feelings, and a complete prostration of the nervous and muscular system, rendering him partially demented, and physically, he is as a child, and all of these end with vomiting and painful and distressing nausea, which does not abate for a length of time.

After recovering from its first effects upon his system, he would, doubtless, forever abandon the use of tobacco, was it not that some of his companions who have already yielded themselves servants to its influence, laugh at him, and tell him, that such is always the case with those commencing its use, but that the effects will gradually wear away. Take heed to the warning before you get ensnared, or perhaps it may be for ever too late. Mark well the progress of the young, as they first verge into the company of the ungodly. At first, their sinful actions trouble their conscience, but let them linger, and gradually will the remorse cease, till at last those actions become pleasant.—They are then willing to take part in fiend-like actions, and finally they become leaders in an expedition that leads to everlasting destruction. So it is with persons using tobacco. At the first trial it causes severe sickness, and conscience reproves, but companions urge him to try it again. The youth yields to their sinful entreaties. This time the effect appears not so bad. He tries it the third time and he finds it has become natural to his system and taste. He now loves the filthy weed as the drunkard loves his dram. Now he has yielded himself a servant to tobacco and sin. Paul tells us, that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;—whether of sin unto death, or of obedience unto righteousness."

Now the person that uses tobacco, has already yielded himself a servant to it, and therefore he is under obligation to be obedient. And if we are obedient unto the practices and fashions of this world, are we not slaves to sin?—And if so, we cannot be obedient unto God, since we cannot serve God & Mammon. We are likewise commanded not to conform to the practices and fashions of the world. Now we think that it so plain that chewing and smoking are a

fashion, that none will deny it. It is a fashion followed more or less by all classes of men. It is one of the most fashionable habits in existence. Therefore, should we, who profess to be a peculiar people, and a royal priesthood, indulge in so fashionable a vice? Never: It may do for those who take delight in the sinful pleasures of the world, but for us, it is unbecoming. Our actions should agree with our profession; and that excludes every thing which is of an evil nature. Tobacco is not only injurious in its direct effects, but it has a tendency to lead to other vices still more injurious. For example, it is very likely to be followed by the intemperate use of strong drink. "In looking over our list," says a notable physician, "we find seven persons out of ten commenced the use of tobacco previous to the habitual use of strong liquors, and they say they believe they would never have become 'tiplers', had they not begun the use of tobacco. They say that tobacco gave us a relish for drinking strong drink." It is seldom you see a tipler but what uses tobacco; and generally he had used tobacco prior to strong drink.

If we were to examine the secret haunts of vice and misery, we would find many of their inmates to be consumers of tobacco; and very likely, tobacco was the cause of them being there. Perhaps it was by the persuasion of some of their intemperate companions that they first yielded to the habit of using tobacco, and that may have led them to the use of strong drink, and this is usually followed by profaneness, and then follows the pursuit of sinful pleasures, heedless of all consequences, till they are hurled into eternity. Oh! my dear young friends, let us live more temperately, & not partake of this evil thing. If you have already commenced using it, use it no longer. Be not a slave to its contaminating influence.—As a habit, it is indecorous, and often almost impractical. There are persons who seldom have the quid out of their mouths. If such persons would have the honor of being placed in a parlor, the first thing you would observe them do is, to look for a suitable place to squirt tobacco juice. Now if there is no provision made for such persons, it becomes necessary for them, either to spit upon the carpet or stove. What indecorum! Can a person feel like a gentleman, and act with so much indecorum? I would think not. It becomes us as Christians, to be gentlemen in the fullest sense of the word. And in order to be so, we must let all our actions be governed by gentleness and decorum, so that we may not be offensive in any respect, or to any class of respectable society.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. 10: 32. This is a very important command, and it applies to us all. How carefully should we live! With what religious fear should we walk, in order that we may not be offensive to our fellowmen. I will now endeavor to show how persons using tobacco may become offensive to their brethren. In the first place I shall notice the church under three different classes. The first class is that which uses tobacco in three different ways, viz: smoking, chewing, and snuffing. The second class is that which does not use it; yet through patience and a strong constitution, those composing this class, can endure the results. The third class is composed of those who have weak constitutions, and, therefore, cannot endure its effects. Now if these three different classes come together as they will very often do, there wil

be a great difference of feeling among them. The first will indulge in the use of tobacco. The second, will desire to breathe pure air, and it is privilege that the "Sanctum Sanctorum" should grant. The third class cannot endure the perfume; they must, therefore, either desert the apartment where the smoking brethren are, or perhaps, be made to suffer by remaining. Is there no cause here then, by which offences might come? Will not the first be likely to give offence to the second and third? Coldness will then perhaps be manifested toward each other. And I ask the brethren who indulge in this habit, who are the cause of this coldness? Is it not themselves? Perhaps they think it cannot be offensive, but do they not remember the time when they could not endure the effects of tobacco upon their own constitution. For as we have already noticed, tobacco at first is unpleasant to all. Therefore those who use it cannot think that it is not offensive to those who do not use it. Knowing this then, should not those who use it, for their brethren's sake abandon the use of it?

If Paul were personally among us, and if he would command those who use it, to abandon it, I have no doubt but what they would do so. Now if it is offensive, as I have shown it is, has he not strictly forbidden it, when he says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 21. "Nor any thing." Mark these few little words. They imply, and consequently, forbid much. There is nothing of an offensive character, however great or small it may be, but what it includes. Is not tobacco, then, forbidden? It certainly has become offensive to the church, and many are made weak by it.

O dear brethren, will any of you become a stumbling-block to the weak? Remember, we are commanded to bear the infirmities of the weak. Instead of bearing their infirmities, unless we are careful, we may, through our imprudent habits, be an injury to them. Would it not be much better to abandon all habits whose tendency would be likely to injure any of our brethren?

Let us look at the inconsistency of using tobacco at our Lovefeasts. Such are solemn times, & with what religious fear should we prepare to come together on those occasions! We expect to meet the Savior there, and to partake of the symbols of his broken body and shed blood as remembrances of his great love manifested to us. How careful we should be to put away every thing that is worldly or sinful from us. We should present our bodies a living sacrifice to the Lord. We should wait upon the Lord with a desire to glorify him, and not to gratify our own sinful lusts. Now it often happens that in the interval between the afternoon and evening service, a time that should be spent in self-examination, and in holy meditation, smoking is indulged in, and the house becomes filled with smoke; and I cannot think that this incense is very acceptable unto the Lord. I do think that brethren should, at least, abstain from the use of tobacco at our meetings for worship in the house of God. I have referred to its use when we come together to commune; now on that solemn occasion, when we are led to consider what the Savior has done for us, we see that he sacrificed himself for us, and do we think that it is too much for us to make so much sacrifice as to abandon the use of tobacco? As the Savior sacrificed his life for us, we should feel that we cannot sacrifice too much for him.

Fathers, does not your duty to your children require you to abstain from tobacco? Is it not your duty to teach them to avoid whatever may be injurious to them? And tobacco is certainly injurious to them. But with what propriety can you advise them to abstain from the use of tobacco, when you use it yourselves?

A word yet to ministers and then I shall close. Have you, as shepherds of the flock of Christ, exerted your influence toward suppressing this evil habit? If you have not, have you done your duty? Or are you addicted to the habit? If you are, can you be a bright and worthy example to your flock? My prayer is, that what I have written, may do good and not evil.

H. B. B.

"HE RISETH FROM SUPPER."

From the above words it hath been concluded by some brethren that the supper must be on the table when we commence washing feet, so that the lookers on may not have any just cause of accusing us of inconsistency. Now when we consider the words in the foregoing verse, "And supper being ended," we take the privilege to prove by circumstantial evidence that the supper was not yet eaten when Christ washed his disciples' feet. Why not then admit of circumstantial evidence to prove that the supper was not on the table when He rose to wash the disciple's feet.

After much reflection and deep meditation the following ideas presented themselves to my mind, viz.

1. In every instance where we read in the bible of a feast or guests being entertained they were invariably seated after being washed & then the tables were furnished. See Abraham. Joseph &c. &c.

2. When we come over into the New Testament we find the same order observed. See Jesus feeding the multitude &c. &c.

3. When we consider the custom of nations and more particulary that of the Jews we will learn that they invariably cleanse and adorn themselves, then seat around the board before the victuals are set on: and last, but not least of all, it is held forth by our brethren universally, that this supper which we eat is only a type of the great supper in the evening of this world, or the marriage supper of the Lamb. Glorious idea; happy thought; inexpressible joy; unsearchable wisdom, that God encloseth in a simple meal or supper, where all can partake that are washed, all that are purified, all that have on the wedding robe, the robe of righteousness; all that can answer the question, "Friend how camest thou hither." Now if this supper is a type, it certainly ought to answer the antetype in every particular. So then it follows that we must be washed and cleansed and purified, before we are seated to the supper, as no one is allowed to see or taste that supper, which is the antetype, without the proper purification. And when the time comes and all the guests are brought together from the four winds of the earth, we shall be seated with Abraham, Isaac and Jacob, and all the blood-washed saints, and then and not until then, will he gird himself and serve. Now brethren if there was no other testimony but this one, it would be enough for me not to have the supper on the table till feet are washed.

Now as there is a difference of opinion as to what this supper is to consist of, some would rather have mutton instead of beef. I am almost inclined to say with the Apostle, 'If ye be circumcised,' &c. If you will have mutton

then you must keep the whole law, for where do you get the right to take anything else but a lamb? And if so you must attend to all the rites pertaining thereto. But as that lamb was a type of Christ, the true passover, and he being sacrificed for us, having entered into the holy of holiest, there is no more offering for sin necessary.

Now then the question ariseth: whence have we the right to substitute beef in the place of a lamb? From the circumstantial testimony of the holy Scripture that this supper, that John and Paul speak of, is a feast of joy, being the representation of a wedding feast. Then where do we read in the whole Bible, from Genesis to the final amen of Revelation, of any thing else but oxen and fatlings to make a feast of joy? Nor was there even unleavened bread used to represent joy; but was called the bread of affliction.

These considerations my dear brethren, induce me to put my hand upon my mouth, and humbly believe that our fathers in Christ were actuated by that spirit which Christ had promised, even so far that they would not suffer any thing of that feast of joy to be left on the table while they broke the bread of sorrow, and partook of the cup of grief. And also from the same source they must have learned that it was not proper for the sisters to break the bread, being they never shared in the breaking of the body of Christ. Objections may be raised here; but as it is not expedient to tell all we know, or think to know, at once, I will desist and leave room for wiser heads than my own.

Now brother Henry, according to your request, I have put down these broken and imperfect ideas; if you and brother James can do any thing with the same they are at your command. I have made use of them these seven years, to almost a general satisfaction. And if the testimony of the brethren can be relied on, these ideas are new with the most of our brethren here; which hath caused the brethren to urge me at every communion to speak on this subject. Our teachers universally, in Northern Ind. are very firm upon the old order of things. We generally adopt the council of the Y. M.; a few exceptions nevertheless.

There are often differences I perceive in the brotherhood, which, in my estimation, could be met with success if taken aright; such as the holy kiss, the remission of sin, and the gift of the ho-Ghost, as well as singing by note, etc., etc.

I had first thought to transcribe the above, but as my sight is so poor that I can scarcely read it, so I just send it as it is.

Yours in the bonds of Gospel love & union.

F. P. L.

For the Gospel Visitor.

DISSOLUTION OF THE BODY.

"Dust thou art, and unto dust shalt thou return." Gen 3 : 19.

If man had not transgressed the divine law, the sentence of death would not have been passed upon him; for it was by sin that death came into the world, and thus death passed upon all men as all have sinned: and man being formed of the dust of the ground, must return to dust again. Man being a fallen creature, and God in his infinite mercy, and in the riches of his unfathomable love, having again opened the way to the tree of life and laid the plan of eternal salvation, there was doubtless nothing better that could befall the human family under th ose circumstan-

ces, than that which did befall them: the dissolution of the body.

In this ruined world and fallen condition, how wretched and miserable would mankind be, if the untold millions of all former generations were still living in the flesh, and must live in their ruined condition forever, being by reason of pain, infirmity and age, unable to walk or move perhaps—unfit to live, and yet could never die. Awful as death is—it is nevertheless a rich boon to the servant of the Lord: death to him is the end of all pain and sorrow, and the beginning of eternal happiness and immortal glory.

To part with our dearest and best friends on earth seemeth hard; many of those whom we have loved we behold here no more. We have seen our neighbors and friends conveyed to the cold & silent tomb; those to whom we were so closely connected by the ties of nature, those perhaps who gave us good advice and wholesome admonitions, have gone, —nature weeps!

But with those who have died in the Lord we have the glorious privilege of meeting again in a better world, in a clime more congenial to the nature of the neverdying soul, on the happy shores of eternal deliverance, beyond the reach of sorrows and where parting shall be no more.

Although our bodies must return and mingle with their mother dust, they shall not remain thus dormant. Our sleeping dust shall again be gathered; the long and dreary sleep shall be broken. The Lord God, by the word of his power, shall cause the nations to arise. "As in Adam all die, so in Christ shall all be made alive." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16. Our Lord Jesus is the resurrection and the life.

But again, of those who die in their sins it is said: that "where God and Christ is, they cannot come." Our fate is in a measure given into our own hands; for it is upon our present manner of life that our future destiny depends. How foolish then to trifle away the precious time which God in great mercy has bestowed. How unwise to live for this world only. How necessary therefore to repent, believe and obey the Gospel in all its requirements.—How important that we have our treasure in heaven, and our thoughts and affections on things above. Let us therefore love God and keep his commandments. "Blessed is that servant whom his Lord when he cometh, shall find so doing."

D.

QUERIES ANSWERED.

1. At the marriage supper of the Lamb, who is the bride, and who are the guests?

Answer.—In the ordinary way of performing Jewish or eastern weddings, from beginning to end quite a number of persons were engaged in performing the various parts. We have the bridegroom and the bride; the paranymphs or bride's man & bride's maid; the young men who attend the bridegroon, called "the children of the bride-chamber", Matt. 9: 15, of which there were thirty at Samson's marriage. Judges 14: 11; the young women who attend the bride, called virgins, Ps. 44: 14; and the guests. In the Scriptures these characters are used to represent Christ and his disciples. "And Jesus said unto them, can the children of the bride-chamber

mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast", Matt. 9: 15. In this passage the Savior compares himself to a bridegroom, and his disciples to "the children of the bridechamber." "For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11: 2. Here Christians are represented as being espoused to Christ. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, friend how camest thou in hither not having a wedding garment? And he was speechless." Matt. 22: 11. 12. In this passage, Christians are represented as guests at a marriage. In Matt. 25th. chap., in the parable of the ten virgins, Christians are represented by the five wise virgins. In the following words, John the Baptist is represented as the paranymph or bride's man: "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." John 3: 29.

Now let it be observed that in the different parables having allusions to a marriage Christians appear under different aspects. In the parable in which God's people are represented by "the children of the bride-chamber", the personal friends of the bridegroom, we may likewise consider them as his bride. But the object the Savior had in view, could be best represented by the children of the bride-chamder. For he wishes to represent his being present with his disciples as a time of joy, not agreeing with the exercises of mourning and fasting; hence, he compares them to "the children of the bride-chamber", who were joyful when in company with the bridegroom.

So in the parable of the ten virgins, he designed to represent a peculiar feature in the character of his disciples; viz., that of readiness for his coming. And, consequently, he selected that part of the marriage ceremony which he did — the going out of the virgins to meet the bridegroom as he went to receive his bride.

When he wished to impress the minds of his hearers with the necessity of a strict compliance with the rules and regulations of his kingdom, he selected the guests at a marriage feast, who were required by the laws governing such occasions, to be attired in suatable garments.

The following passage refers to the marriage of the Lamb: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19: 7—9. Then in answer to the question, Who is the bride and who are the guests? at this marriage, we reply upon what we have stated concerning the various characters which took a part in the marriage ceremonies, that the bride is the glorified church, and the guests the same characters, but representing the church under another aspect. Until the marriage of the Lamb takes place, the members of the church in its different stages are properly represented by the "the children of the dride-chamber," the five wise "virgins", and the "guests."—

But when the marriage of the Lamb takes place, when the sanctified believers shall be presented "as a chaste virgin to Christ," then none of the characters which appear at a marriage but the bride herself, can properly represent the church. For although as guests, christians now enjoy themselves well at the bountifully spread table of the Lord, upon which "a feast of fat things" is prepared, they will not attain unto the exalted honors, which they are destined to enjoy, until as a bride they are taken into a personal and everlasting union with the Bridegroom, the Lord of glory.

We thus see that a variety of figure is required to set before us the rich blessings which are provided for us in Christ, What honor is conferred upon the believer! "Thy Maker is thy husband, the Lord of hosts is his name."

2. In a council meeting where there is an important subject to be decided, is it proper for the elder to make an introduction and endeavor to draw members to his view of the subject? And has an elder more right than any other member to tell his mind before the proper time?

S. O.

Answer.— There is great responsibility resting upon the members of the church when they come together in a council meeting to transact business of a religious character, and especially where there are important cases to be decided. And brethren on such occasions, should prayerfully seek that wisdom that is "without partiality and without hypocrisy;" and remember the solemn charge of the apostle Paul, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." 1 Tim. 5: 21. And Elders, in performing the duties that devolve upon them on such occasions, should act very judiciously, and permit none but proper motives—the glory of God, the peace & purity of the church, and the salvation of precious souls to govern them. And every member should make his own sense of right, and not the example of the elder, or of any one else, the rule of action when deciding on cases in council meetings.

In respect to the latter part of the query, we would say, as there is an order in our council meetings for beginning the business, none should speak until the meeting is orderly commenced and prepared for business.

3. How are we to understand Matt. 18: 17, "Let him be unto thee as a heathen man and a publican." Is such a one to be put in the avoidance or only excluded from the church council, the Lord's supper, &c.? Or, in other words, is the church to keep him as the Jews kept the heathen, or as Christ kept them?

Answer.— As Christ was giving direction to his own disciples, we cannot suppose that they would be governed by the practices of the Jews, rather than by the example of Christ. And as he did eat with publicans and sinners, we think he meant in the words quoted in the question, that when offending members were excommunicated, they should be treated by the church as other publicans and heathens were treated by it.

4. Is it right for Christians to take shares in chartered companies, particularly stock in factories?

L. C.

Answer.— It seems to be necessary sometimes for business men to unite together to furnish sufficient capital to

carry on some manufacturing establishment, or some other business, and when such is the case, it is found advantageous to have the company chartered.—While we are in the world, it is necessary for brethren, as well as others, to be engaged in some business. And we do not think that the mere circumstance of having stock in companies, is in itself wrong. But in doing business in connection with a company, we are liable to have for our partners in business, dishonest and bad men, which may lead us into difficulties, temptations, and sin. Consequently, to avoid temptation as much as possible, we think it would be preferable for brethren to do business in such a way that they would have the control of it, and know that it is done according to the principles of truth and righteousness.

OUR AEFLICTION.

Subject as all the inhabitants of this sin-disordered world are to tribulations, disappointments, bereavements, & trials, or as Eliphas the Tenamite expreses it "Man is born unto trouble, as the sparks fly upward," none of us, whatever may be our circumstances in life, or whatever may be our locality, can feel that we are out of danger of meeting those occurrences. The very air we breathe, however essential it may be in the animal economy for promoting health and continuing life, may become loaded with impure matter, and then it is made the vehicle for spreading disease and death. Reflections upon, and familiarity with, these facts will be likely to satisfy us that the tenure by which we hold health and life are very uncertain indeed. Let not the consideration, however, of the uncertain tenure by which we hold all earthly objects, however dear, unnerve us, and thus disqualify us for an earnest and faithful performance of the duties of life. No; this consideration if properly regarded, should urge us to diligence in our heavenly Master's vineyard, lest the dark night of affliction and death should come upon us before our task is completed.

It has been our lot for some time to have affliction in our family. Last January, immediately after our arrival at home from our journey to the East, my dear companion was taken sick, and she has not seen a well day since. As the brightest day is followed by night in the natural world, so in our religious experience, it often happens that our happiest seasons are followed by severe trials. And why is this? Is it because we are likely to become exalted when the Lord gives us a little more than an ordinary share of his Spirit, and he then finds it necessary to lead us through some of his dispensations calculated to make us feel, and that sensibly, that without Him we can do nothing? Or does our wise and kind Father foresee our approaching trials, and of the fullness of his "free Spirit" give us to drink larger draughts, that we may be able to endure the severe conflict through which he knows we must pass? The latter, we think often happens in the Lord's dealings with his people. And we see a depth of wisdom manifested in this method of proceeding, which we greatly admire, and which strengthens our confidence in Him.

Our religious visit to our Christian friends in Eastern Pennsylvania was a very pleasant one. My companion enjoyed herself very much. And when we were happy in the enjoyment of the society of the people of the Lord, and when we were made to rejoice a little in "God our Savior," we little thought there was such a long season of afflic-

tion before us. But such a season we have passed through. My wife's health has been declining since the first attack in January, notwithstanding we have consulted the most skillful medical advisers and submitted her case to their treatment. And while we have availed ourselves of human skill, and medical science, we have not neglected, or forgotten to apply to the great Physician. To Him we have gone, and his directions we have endeavored to follow. But all our applications, as yet, have not met with success. We, however, do not despair, nor feel discouraged. We are not without hope. The Lord may yet come to our relief.—My afflicted companion is resigned to his will, and I too will try to be.

At the request of her parents, she has returned to her father's house; and here she will remain until her health shall have improved, or until the earthly house of her tabernacle shall have been dissolved. I am with her, and will remain with her while she may need or desire my presence. My connection with the Gospel Visitor as assistant editor, will remain as heretofore. And, although my separation from br. Kurtz, may cause us to labor under some little disadvantage, I trust it will not materially lessen the efficiency of my labor. We desire, and request our dear Christian friends, to remember us in our affliction when they are pleading at a throne of grace with our heavenly Father. His grace is sufficient for every emergency. And we remember with much comfort that it has been said, & that by one who was authorized to speak for God, "He will give grace and glory: and no good thing will he withhold from them that walk uprightly."

Our friends and correspondents when writing to us upon private matters, will please direct their letters to UNIONTOWN, FAYETTE Co. PA. When writing upon business concerning the Gospel Visitor, letters may be directed as formerly, to COLUMBIANA, Columbiana Co. O.

J. Q.

A TALK WITH OUR SUBSCRIBERS.

Two numbers more will complete the seventh vol. of the Gospel Visitor. We are thinking about the arrangements necessary to be made for the commencement of another volume. And we ask our readers' forbearance while we press the claims of the Visitor upon them, and while we earnestly solicit a continuation of their patronage. We take it for granted that those of our readers who have patronized our effort to give to the Brotherhood and to the world, a religious periodical for the edification of the church and for the good of the world, approve of such an enterprise. And we are truly sorry that any of the brethren should withhold their influence and patronage from a religious periodical, an instrument which, if properly conducted, can, no doubt, do good.

From circumstances with which we have been made acquainted within the last few months, we are deeply impressed with our delinquency as the Church of Christ in letting our light shine. We are fearful that our candle has been too much kept "under a bushel." The world knows too little about our doctrine. The circumstances to which we have referred, and which in part have produced those impressions, are these: Several Newspapers have been sent us by brethren and others containing notices of us as a religious society, in which we were very much misrepresented in regard to our locality, number, doctrine, and practice. These misrepresentations were not appa-

rently from enemies, but from those who were not sufficiently acquainted with us to give a correct account of our doctrine and practice. Persons wishing to become acquainted with us as a Christian people, unless they have access to some of our intelligent members, and this advantage cannot always be enjoyed, have not as ample resources for obtaining information as it is desirable they should have.

Our denominational literature is very limited indeed. We have a few books written by our brethren, which have done good, but their number is very small, and their circulation limited. The state of things by which we are surrounded in the world at present, is such, that unless great and powerful efforts are put forth for the advancement of truth, we cannot expect it to prevail. There is no doubt a growing taste for reading observable among the people. And should not the church of Christ, to which in some degree is committed the spiritual training of the world, be ready to supply those who wish to read, with readable matter of the purest Christian type? We certainly think it should. And if it fails to do this, it fails to keep with fidelity the trust committed to it by its Head and Author.

Dear Brethren, we feel that there is an imperative demand made upon us by a perishing world, and by him who died to save the world, to be faithful to the great commission given to us to teach the world. And believing that we can teach Christianity not only by oral instruction, but also by written language, we feel that the latter means should not be neglected. Hence, we are endeavoring to make the Gospel Visitor an instrument for the spread of the "knowledge of the Lord." And we regret very much that it is not a more efficient instrument, but we are not without hope that it may hereafter attain unto much greater usefulness in the cause it is designed to promote. We are well aware that it has not attained unto perfection. Could we give it that form and character which we often have pictured to our mind, it would be a very different Visitor to what it now is. But perfection is not so easily reached in the present world. We promise to do the best we can for the edification and instruction of our readers.

We have been encouraged by the testimony of many of our readers given who testify that they have received profit from the Visitor. In order to increase its chances for usefulness, we desire to have its circulation increased. Thankful to our agents and friends who have hitherto taken an interest in the promotion of our enterprise, we solicit a continuation of such favors. Let all who feel friendly to the Visitor, lend their aid in procuring subscribers. We think it scarcely necessary to send out our prospectus in the manner we did at the commencement of the present volume, as the character of the work is known, or can be known by presenting a specimen number to those who are asked to subscribe. We have thought it best to make our terms payment in advance, thinking this will be best both for ourselves and our subscribers. Those then who wish to be considered subscribers for the next volume, will please inform us of their wish, before the conclusion of the present.

We are desirous of having as far as we possibly can, the names of all who wish to subscribe for the next volume, by the first of December, in order that we may know how large an edition of the January No. of vol. eight will be wanted. Hence, we issue this address

to our readers at this early day. We hope our friends will take hold of the matter in good earnest, and give us at the proper time a favorable response. If we meet with the encouragement we hope to, we expect to procure a new press about the time we commence the next volume. This will add to the mechanical improvement of the work.

We expect also if we can accomplish our desire and purpose, to publish in the next volume, a series of articles upon the principles and practices of our Church.

May the Lord bless the editors, contributors, and readers of the Gospel Visitor, and make us all an honor to our Christian profession, useful servants in his house, and saints in his everlasting kingdom.

Poetry.

For the Gospel Visitor.

THE CREATION.

Gen. ch. I and II.

When first the heav'ns and earth were made,
All seemed to lie in night's dark shade;
Th' Almighty said, "Let there be light",
To hide the darkness of the night.

God saw the light, that it was good,
He then rejoiced, for well he could;
The light from darkness he did take;
Thus a division he did make.

The light was call'd a glorious day,
When darkness had been tak'n away;
The darkness then he called night,
As all things were concealed from sight.

Waters from waters God did take—
A firmament in th' midst did make;
And this above the earth did lay,
When eve and morn were th' second day.

He gathered th' waters far and near,
That the dry land could then appear;
Earth, the name of dry land was to be,
And the gathered water's, Sea.

God said, the herbs should yield their seed,
The fruit tree yield its fruit indeed,
And all things were as he had said.
For in all things he was obeyed.

God spake and lights were seen afar;
He made and numbered every star;
The Sun with his ten thousand rays,
Was made to rule the glorious days.

He also made a lesser light,
To rule the darkness of the night;
Those lights he plac'd in heav'n we know,
To give light unto all below.

God uttered his eternal word,
And, hence, the wonders of the Lord;
He made the creatures too that rove,
And all which in the waters move.

He also made the birds that fly,
And sing so sweetly through the sky;
God blessed the beings which he made,
And he with joy his works surveyed.

When th' inferior works were done,
A better work he then begun:
Concerning this great work, said he,
"The man we make, like us shall be."

This man, the love of God did gain;
O'er all creation he did reign;
And in a garden he was placed,
Where fruits were pleasant to his taste.

To Adam all the creatures came;
From him they all received their names:
But yet in all this world around,
For Adam was no help-mate found.

When God beheld his lonesome state,
For him he made a lovely mate;
He took a rib from Adam's side,
And woman made to be his bride.

As they were in God's own good land,
He gave them both a strict command;
"This fruit of knowledge, though 'tis sweet,
Thou shalt not touch, thou shalt not eat."

Those souls which he so good pronounc'd
Soon the laws of God renounc'd;
And that is still the reason why,
That all men now are doomed to die.

But did th' Almighty leave us here?
Our souls to him were still most dear;
Says he, "a Savior I will send,
And he the sinner will befriend."

Though many years had gone and pass'd
This promised Savior came at last:
For us he bled, for us he died,
That we might reign with him on high.

The great redemption now is paid,
The great atonement now is made;
Come ye poor sinners one and all;
For you the Savior deigns to call.

O sinner, how can you delay?
The heavenly call you should obey:
O think upon your Savior's love,
And seek a home in heav'n above,

C. A. W.

Near Harrisonburg, Va.

FOR THE YOUNG.

To S. R. B. of Tenn.

Thou hast seen the modest "Violet"
Breathing incense on the air,
Nestled on its mother's bosom,
Emblem of the chaste and fair!

Thou hast seen the "Rainbow" colors,
On the sun-lit drop of dew,
Emblem fit, of those "Perfections",
Light and purity bestow.

Hast thou pluck'd the bursting "rose-bud",
From its fading parents' side,
And perchance, on thy young bosom
It hath dropp'd its head and died.

Emblem of all earthly beauty,
Sure to fade, as once to bloom;
Emblem of sweet virtue's triumph,
Fragrant most, its last perfume!—

FAMILY CIRCLE.

FAMILY DEVOTION.

What a cheerful radiance is diffused through the family circle by fireside piety! It is not enough that each one pray alone. Parents and children are bound together by holy ties, and it is fitting that they should join in bending before that Maker, on whom they all depend. The safety and happiness of each are dear to all, and they can pray for each other with a united heart. See them at their morning devotions. How sacred is the hour, when, as the sun is just rising on a new day, they form a circle around the fireplace, the old father in the midst. Here is a scene for a painter! Here are sons and daughters grown to manhood and womanhood, and perhaps children climbing their parents' knees. By turn they all read from the Scriptures, and it is sweet to hear the little voices mingling with the husky and trembling accents of age. Then they kneel, and if prayer ever is heard in heaven, it is such as ascends from this group of affectionate worshippers.

The whole service has occupied but a few minutes, yet how marked the influence of that brief devotion. How tender is this family as they rise from their knees. The brothers and sisters disperse to their several occupations with a light step and a cheerful heart. The effect of this morning prayer will last through the whole day. How rash and presumptuous are they who rush forth to the duties and trials with no such preparation of spirit. How likely are they to be plunged into passion and bitterness before its close!

And when the evening shades appear, this family assembles again. They are about to commit themselves to sleep—the image of death. They thank God for his care through the day, and pray that He who never slumbers nor sleeps, would watch over them through the night. Then they sing a hymn, and as their humble notes rise and float away, it seems as if some bird of heaven, stooping to their windows, had poured forth into the hushed night the melody of a celestial song.

We have seen many families, intelligent, refined to a very high degree, yet without religion, and it always seemed that there was wanting somewhat of moral beauty and loveliness. Their minds were cultivated, their dispositions amiable, and their manners polished; yet there was a certain charm which the eye sought in vain. It was the moral tone and elevation which religion gives to the human soul; a kind of unearthly, spiritual light, like the halo with which the old painter surrounded the head of our Savior. An artist has recently painted the adoration of the Magi, and he has illumined the dark stable of Bethlehem with a supernatural light. Not less heavenly is that moral radiance which beams on every forehead, and in every eye, where all hearts are touched with the sweetness and serenity of prayer.

Take away this family altar, this Bible, this sacred hymn, this morning and evening devotion, and does not the day become dark? Has not the home

lost something of its attractivenes?—Those who live without family prayer, have no light in their dwellings. They may live in palaces, but their palaces are dark as dungeons.

Would that all who are so happy as to have a home and a family, would bless them with such gentle piety. Our religion is too much a public affair—a religion of the street or of the church, rather than of the family and of the heart. There is no want of harmony between these duties, and it is not necessary to disparage the one in order to exalt the other. But it does seem that if there is any spot where a good man should show his excellence, it is at home. *There* should parents keep their lamps always trimmed and burning, that children may see their light, and be led to God by their faithful and affectionate piety.

N. Y. Evangelist.

WHAT WILL RUIN CHILDREN?

To have parents exercise partiality. This practice is lamentably prevalent. The first-born, the only son or daughter, the beauty or the wit of a household, is too commonly set apart—Joseph-like.

To be frequently put out of temper. A child ought always to be spared, as far as possible, all just cause of irritation; and never to be punished for wrong-doing by taunts, cuffs, and ridicule.

To be suffered to go uncorrected to-day, the very thing for which chastisement was inflicted yesterday. With as much reason, might a watch which should be wound backwards half the time, be expected to run well, as a child thus trained, become possessed of an estimable character.

To be corrected for accidental faults with the same severity as if they were those of intention. The child who does ill when he meant to do well merits pity, not upbraiding. The disappointment to its young projector, attendant on the disastrous failure of any little enterprise, is of itself sufficient punishment, even were the result brought about by carelessness. To add more, is as cruel as it is hurtful.

To be made to feel that they were only burdens. Parents who give a child to understand that he is burdensome to them, need not be surprised, should they one day be given to understand that they are burdensome to him. They should bear with childhood, in view of their own second childhood.

YOUTH'S DEPARTMENT.

"ONCE."

"Did you ever attend the theatre?" said a young man to a blue-eyed maiden, who hung on his arm as they promenaded the streets of New York, one mild evening in October.—The girl's cheek crimsoned, as she answered the interrogatory in the negative, and added:

"My mother has taught me from childhood that it is wrong to attend such places,"

"But your mother formed, perhaps, improper prejudices, from exaggerated accounts given by others; for I have often heard her say she never attended one in her life."

He spoke eloquently of the drama, comedy, and tragedy, and dwelt with pathos on the important lessons there to be learned of human nature.

"Go with me once," said he, "and judge for yourself."

Persuasion and curiosity triumphed over maternal precept and example, as she hesitatingly replied:

"I'll go but once."

She went, and in that theatre a charm came over her like that which the serpent sent forth from his dove like eye. She went again and again, and from that house of mirth and laughter she was led to one, from the portals of which she never returned.

Around a centre-table where an astral lamp was shedding its mild light,

sat three girls, one holding in her hands a pack of cards. At the back of her chair stood a young man who for years had successfully resisted every effort made by his companions to induce him to learn the characters of cards.

"Come," said she, "we want one to make our game. Play with us once, if you never play again."

Her eye, cheek and lip conspired to form an eloquent battery, which sent forth its attacks upon the fortress of good resolutions, in which he had long stood secure, until it fell like the walls of an ancient city when jarred by the fearful battering-ram. He learned the cards and played. A few weeks afterwards I was passing his door at a late hour, and a candle was shedding its dim light through the window. Since that time as I looked from my chamber, nearly every hour of the night, from the close of day till early morn, have seen the light faintly struggling through the curtains that screened the inmates of that room from every eye, save His who seeth alike in darkness and noonday. Gaming brought with it disease, and death came just as he had numbered the half of his three score years and ten. During his last hours I was sitting by his bedside, when he fixed on me a look I shall never forget, and bade me listen to his dying words.

"I might have been a different man from what I am; but it is now too late. I am convinced that there is a state of being beyond the grave; and when I think of the retribution which awaits me in another world, I feel a horror which language is inadequate to describe."—These were among the last words he ever uttered.

The junior class of a Southern college had assembled in a student's room to spend the night in riot and debauch. Amid the crowd was one who had never recited a bad lesson since his matriculation. In his studies he was "head and shoulders" above the class.—That day he had failed. A shade of deepest gloom came over him, and he was melancholy. But the wine and jest passed round while he felt like Lucifer in Eden, where all was joy and gladness around him. Said a classmate—

"Come, Bob, quaff this bumper, & it will make you feel bright as a hermit's lamp."

The tempter whispered in his ear, "Drink once, and forget the past." A powerful struggle seemed to be going on in his mind for a moment, but at last he silently shook his head, and, retiring from the room, gave vent to a flood of tears.

That boy never drank—not even once. —He took the valedictory, and is now president of a college.

Once! Oh! on this slender point hath turned for weal or woe the destiny of a deathless spirit. Cæsar paused but once on the banks of Rubicon; but it was a pause like that which nature makes when gathering her elements for the dread tornado. Eve ate of the forbidden fruit but once, and her countless posterity have felt the fearful consequences resulting from so rash an act. Reader, remember — once!

Religious Herald.

CORRESPONDENCE.

Pipe Creek, Md.

Dear Brethren: This is to inform you that the brethren at *Monocacy*, *Beaverdam*, and at *Pipe-creek*, have now completed their arrangements for their fall meetings, which they contemplate holding—Lord willing—as follows:

The Brethren at *Monocacy*, intend to hold a series of meetings beginning the 19th. day of October. These meetings are to be held around at their several regular places for meetings, within the limits of their congregation; and on Sunday the 25th. day of October, they contemplate holding a communion meeting at their meeting house.

The brethren at *Beaverdam*, intend to hold a communion meeting at their meetinghouse on Tuesday the 27th. day of October, beginning in the morning.

The brethren at *Pipe-creek*, contemplate holding a communion meeting at the Meadow Branch meeting house, on Thursday the 29th. day of October, commencing in the morning. There will be intermediate appointments on

the 26th. and 28th. days of October, the places have not as yet been designated.

The object in thus publishing the above named appointments, is to inform our brethren Westward and Eastward who may contemplate making a visit among us this fall.

P. B.

Green Tree, Pa. Sept. 8th. 1857.

Dear Brethren of the "Visitor":—

I ask your indulgence through your interesting paper, (especially on some subjects) to communicate some thoughts upon the subject of our communion or rather the article used as the emblem of the blood of Christ, or if I had said that which we use as the communion of the blood of Christ, (it might appear more scriptural). I believe it is admitted by all, that our Savior used and instituted the fruit of the vine as the cup of the New Testament. If it be asked what vine? as we know of no special blessing from God upon any vine, but the grape vine, the irresistible conclusion is, the fruit of the grape vine. If wine is the proper substance which should be used upon this most solemn, important and interesting occasion, the reason for my present notice of the subject is, that it is believed by most, and perhaps by all men of information on the subject under consideration, that the article commonly sold as the fruit of the vine, is nothing but a base, mocking substitute. And as I am almost certain that the most that I have partaken of with the brethren at different places, lately, have been of this nauseous composition of drugs, &c.—and believing there is a remedy at hand, I propose that our brethren, and sisters too, some fine beautiful morning after having been refreshed with quiet slumbers, and seeing the sun rising in his majesty as a strong man prepared to run his race, look up now and behold those globe-like balls, so rich and luscious, hanging in clusters so inviting, underneath the arched arbor, or on the trellice, or tree, or shrub, or fence, or wheresoever the fruitful vine has forced its way and found a place.

Well in those balls, whether blue or red, white or transparent, there is a liquid, pure and uncontaminate, as God designed it. Fresh from the laboratory of nature, that liquid juice our Savior instituted as the emblem of a Savior's streaming blood. A little sugar to prevent its souring, (after taking so much drug and logwood,) might not seem objectionable, or if it would, I think it might be kept by boiling and clearing it of all impurity and sediment, so as to be entirely acceptable. And too, when sitting at the sacred board it would be so much like sitting under our own vine, without being subject to the deception of the unprincipled, or mocked in our holy devotions by the caviling critic or time-serving infidel.

Perhaps there are some of our beloved brethren who could give light on the subject of preserving the wine, in a suitable state for communion purposes — If it should be thought that these suggestions are the result of an intimate connexion with the temperance society, I humbly answer, no. I am a Christian, that is sufficient. Our faith in Christ should cover all the ground of righteousness that heaven requires. The institutions of the world may do much less but never more. If more than what our Savior taught be asked by any of the institutions of these latter days, I say, oh man! it is vain presumption. If less, I say, adieu my friend, I have a league or two to go until I find my Savior. He spake as man never spake. The church is my resort, its institutions, and commandments of my Savior, my only standard and righteousness.

And now, dear brethren, let me speak a few words in humble sincerity. Ye are not of the world, even as Christ is not of this world. His kingdom is not of this world, why then should we that

are brethren, turn away from each other to serve politicians. Is not the ballot box free? Its freedom is the palladium of our liberties, how noble the sentiment! how patriotic! But, brethren, this all belongs to the kingdom of this world. Vote, and you are no longer free. You have bound yourselves to the car of the politician. You are perhaps a Democrat, right; and you Republican, do; &c. &c. None dare question your rights. But now, brethren, is Christ divided? Will one of you go & religiously politically, strike, at the polls, your brother dead? Oh no, don't! Now just look up to Jesus and you will hear him say, "A house divided against itself cannot stand." How much better if the election afternoon were spent in private humble prayer,—and if instead of going to hear that great man lecture, or argue or stump it, you should consult James on the subject of pure & undefiled religion before God and the Father. I recommend the holy scriptures. They make us wise unto salvation. — — Dear Brethren publish as much of this as you think proper, &c.

J. H. U.

Editorial.

By an article prepared by our Co-Editor James Quinter, which should have been inserted here, but which is commencing on page 308 under the heading,

OUR AFFLICTION,

his many friends, and our dear readers generally will learn, that our beloved brother and sister have been afflicted indeed for a considerable length of time, which will explain his temporary removal to his parents in-law in Fayette Co. Pa., and also his failure to attend a number of appointments made or requested. Let us all sympathize with our beloved members, not forgetting them at a throne of mercy.

* * *

☞We also recommend to the special notice of our friends and patrons the address, commencing on page 309, entitled,

A TALK WITH OUR SUBSCRIBERS,

and would desire to hear from them all before the end of November. Those in arrears will please to send us their remittances as soon as convenient, as we have heavy payments to make before the end of the current year beside the purchase of a new Press.☜

* * *

Several communications, among which one other from br. P. B. was already in type, were crowded out.

OBITUARY.

Died in Fayette Co. Iowa on the 14th of July last Sister SUSANNAH SMITH, aged 30 years 2 months and 18 days, leaving behind a husband and four young children to mourn their loss. The sister spent the last month of her life in praying to her Savior. Disease: Bronchitis.

Departed this life in Quimahoning church, Somerset Co. Pa. September 11th. last CAROLINE, daughter of br. ABRAHAM A. and sister SALLY MILLER, aged 6 years, 8 months and 4 days. Funeral text Heb. 13: 14.

Died here in Columbiana village, Col. Co. O. September 15th last JOHN MEYERS, an old and well-known resident of this place, aged about 66 years. He never was married, and leaves his property, as directed by his will, to a number of legatees and heirs, among whom the Methodist church and Missionary cause are first named. He had been a member of that church for a number of years.

MAXIMS.

Never be idle. Either be usefully employed; or attend to the cultivation of your mind.

Make few promises; and never fail to fulfill those which you do make.

Avoid temptation through fear that you may not withstand it.

If any one speaks *evil* of you, let your life be so *virtuous* that none will believe him.

Never listen to loose and idle conversation.

Always speak the truth.

Keep good company or none. Good company and good conversation are the very sinews of virtue.

THE GOSPEL - VISITOR.

VOL. VII. November 1857. NO. 11.

THE SPREAD OF THE GOSPEL.

No. 3.

The Example of the Primitive Church.

We designed to follow our two former essays upon the "spread of the Gospel," with a third, having for its principal subject, that which heads the present. Circumstances, however, have caused a delay of the third, to the present time.

The commission of Christ to his disciples, wherein he directed them to go and teach all nations, as well as the language he used to them on another occasion, when he declared unto them that they should be witnesses unto him "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth," Acts 1: 8, was no doubt fully understood after the descent of the Holy Ghost, by those to whom the Savior spake. It is true, the disciples did not seem in haste to leave Jerusalem, in prosecuting the work allotted them. They understood their work. And they were to begin that work at Jerusalem. "And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations *beginning at Jerusalem.*" Luke 24: 46. 47. They understood the importance of making a good beginning of their work at Jerusalem. The Christian church established here, was to have an important relation to other churches. And the work performed here by the early missionaries of the cross, was to have an important bearing upon the work of spreading Christianity throughout the earth, and unto the end of the world.

As soon as they were "filled with the Holy Ghost," they "began to speak with other tongues as the spirit gave them utterance." Let it be understood that the Savior promised the Holy Ghost as a Comforter and a help, to supply the place, in many respects, which he had filled, while in the world. This holy Spirit came from Christ. He sent it. It was the divine power which in the form of a dove came upon him at his baptism. This divine power, assimilating the disciples in their divine life, in their dispositions, feelings, and affections to Christ, we might reasonably expect to see developed in them those features of character which peculiarly distinguished the Savior. Such we find was actually the case. And for what was he distinguished? For many of the most noble traits of character. But for none more than this, viz: his ardent desire to save souls. To this work, he was most faithfully devoted both day & night. And this same God-like work the apostles gave themselves to, with redoubled diligence on the day of Pentecost. And from this work they were not to be driven.

Success crowned their labors, and many were added unto the church. The enemies of Christ became jealous and highly offended, and attempted to stop the labors of the disciples, as we see from the following language: "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and

preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. * * * And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4th chap. The disciples were not easily stopped from preaching to the people. And the reason is contained in these words: *We cannot but speak the things which we have seen and heard.*

The impulses of the divine nature, the Christ within them, were so strong that the threatenings of their enemies could not deter them from preaching to the people. They went on preaching, until the charge, as honorable, as it was just, was made against them, viz: that they had filled Jerusalem with their doctrine. The boldness and zeal with which the claims of Christianity were defended and enforced by its advocates at Jerusalem, awakened a strong opposition. In those first, bold, and successful attempts to prove the heavenly authority of Christianity, Stephen took a very prominent part. He was "full of faith and power," and "did great wonders and miracles among the people." The Seven, although primarily appointed for another object, made themselves very useful in the spread of the Gospel.

The perfect union which prevailed among the early disciples of Christ, served as a bond to draw and keep them together. It is said, "And the multitude of them that believed were of one heart and one soul." Acts 4: 32. The divine power of Christianity developing itself so fully in those disciples at Jerusalem, and producing that clear test of discipleship which Jesus requires of those who profess to be his disciples, viz, love one to another; it it is not strange that they were reluctant to separate from one another. But the heart-searching truths contained in the dying speech of Stephen, kindled the fire of persecution afresh. "And at that time there was a great persecution against the church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Acts 8: 1. This persecution had a tendency to take many of the disciples from Jerusalem. And as "they that were scattered abroad, went every where preaching the word," this persecution was over-ruled by the Lord, for the accomplishing of his glorious purposes wherein he purposed to have the Gospel of salvation preached unto the nations. The apostles continued at Jerusalem awhile longer. It was not persecution that took them away. They would not leave until they had seen the work of the Lord permanently established, and so far advanced as to warrant success.

Philip the Evangelist, having to leave Jerusalem on account of the persecution which followed Stephen's death, went into Samaria. This country having been the scene of much of the labor of Christ's personal ministry, was the first place out of Judea where the Gospel of salvation was preached by the disciples of Christ. And it was preached with a remarkable degree of success. "And there was great joy in that city." Acts 8: 8. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Vers 12.

The intelligence that the despised Samaritans had received the Gospel effectually, was, no doubt, received with great joy by the church at Jerusalem. And the apostles, willing to co-operate with those who were laboring in Samaria to establish Christianity, sent Peter and John, to complete whatever was wanting for the establishment of a Christian community among the Samaritans. We see that the apostles were very careful to have the Christian character completed in those who took upon them the Christian profession. Those in Samaria who had embraced the christian faith, had not yet attained the consciousness of a vital communion with the Christ whom Philip preached, nor yet to the consciousness of a divine life within them. The indwelling of the Holy Spirit was something they had not yet experienced. But when the apostles who had been sent from Jerusalem, were come among them, they prayed for them, and laid thir hands upon them, "and they received the Holy Ghost." Then followed similar manifestations as to those on the day of Pentecost, and those who had embraced the faith, were recognized as Christians forming a church like unto that at Jerusalem. Thus did the gospel spread, and new territory was added to the kingdom of the Redeemer.

The preaching of the gospel although extended far beyond Jerusalem, yet was confined principally to the Jews. But the time was approaching, when the divine philanthropy was to be manifested by the offers of salvation to the Gentiles as well as the Jews. Different circumstances occurred, which prepared the way for the Savior's purpose, to have the gospel preached to all nations, being carried out. The conversion of Paul, and the divine appointment which designated him particularly for a preacher to the Gentiles, and the conversion of Cornelius and his house, had a very extensive influence in preparing the Gentile world for the reception of the gospel, and in preparing the church for its mission in the extensive field of labor. By this wise arrangement of Divine wisdom the principle difficulties in the way of the conversion of the heathen were removed, and the first impulse given to that work.

As we might readily suppose would be the case, great success attended the efforts made to convert the Gentiles, as had been done in relation to the efforts made in behalf of the Jews. For the work of preaching the gospel of Christ, with the object in view of saving sinners and glorifying God, is a work which heaven universally sympathises with, and which it will propitiously smile upon. The heathen world was now extensively traversed by the zealous preachers of the gospel, and many Christian churches were established. Seas were no barrier, nor dangers any obstacle in the way of those actuated by motives pure, and by impulses divine. The isles waited for this law, and the desert blossomed as the rose.

Antioch the capital of the Roman provinces in Asia, became the seat of an important Christian church—a church which stood in a similar relation to the churches among the Gentiles, that the church at Jerusalem stood in to the churches among the Jews. Anxious to meet their individual responsibility, the teachers of the church at Antioch had already in their individual capacity, done much for the spread of the gospel. "And the hand of the Lord was with them: and a great number believed and turned unto the Lord." Acts 11: 21. But the time at length arrived, when the church judged it proper to make a more united and sympathetic effort for

the conversion of sinners. And as the subject was one of great importance, they very properly sought the guidance of the Lord. A day of fasting and prayer was appointed that they might lay the matter before Him. And "as they ministered unto the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." Acts 13: 2, 3. Here we have the first concentrated effort made for having the gospel preached to the heathen. The Brethren at Antioch were not satisfied in having the gospel preached among themselves, they felt a love for the souls of others, and wished to have them gathered into the fold of Christ. Paul and Barnabas were designated as the chosen ministers who were to travel and preach the gospel. These messengers sent to announce the glad tidings of salvation, were sent by the Brethren at Antioch, the Holy Ghost in answer to prayer directing the work. The Brethren at Antioch seem to have felt that the commission of Christ requiring the gospel to be preached to all nations, imposed a responsibility upon them, as well as upon the apostles to whom the commission was directly given. To meet the responsibility they felt was resting upon them, they judiciously pursued the course they did to promote the spread of the gospel. The interest these brethren felt in having the gospel spread, and their desire to become an auxiliary in spreading it, as well the prudential steps they took in laying the subject before the Lord by prayer and fasting, present us with a precedent that may safely be followed, and with an example which, perhaps, ought to be followed by the Christians of our own times.

These messengers of the church at Antioch, viz, Paul and Barnabas, after performing a long journey and much gospel labor, returned again "to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Acts 14: 26, 27. Looking upon themselves as the representatives of the church which had sent them to preach, and presuming that all its members would feel an interest in the result of their labors, they were called together, and no doubt heard with unspeakable joy the favorable report that was made. Christians always rejoice in hearing of the conversion of sinners. But when they have been instrumental in promoting conversions, as the brethren at Antioch had been, especially then do they rejoice.

When we contemplate the zeal the primitive Christians showed, the sufferings they endured, the labors they performed, and the sacrifices they made for the spread of the gospel and for the salvation of souls, are we surprised? Not if all the circumstances are taken into consideration. Who were those Christians whose labors, and zeal, and sacrificing disposition we have looked at?—They were those who accepted of the principles of Christ as the governing rule of their lives—those that partook largely of the divine nature of Christ—those that experienced fellowship with Christ—those that had the mind of Christ—those that were members of the body of Christ—those that had Christ formed within.

Now as these are states expressive of the relationship which the Scriptures re-

present to exist between Christ and genuine believers, we have only to ascertain the one great object of Christ's life, and we shall have ascertained the object that is most important in the estimation of his true and faithful followers. He states one of the great objects which he had in view in coming into the world, in the following words: "I must preach the kingdom of God to other cities also: *for therefore am I sent.*" Luke 4: 43. We see then that if the primitive Christians were sincere in their Christian profession, their earnest desire to have the Gospel preached and spread, was the natural consequence of their religion.—It was a Christ-like feeling. And the presence of such a feeling among Christians is not to be wondered at. Its absence is. And where there is no desire to have the gospel spread, souls saved, and the world reformed, there is but little of the true and living Christ—too little, we are fearful, to constitute a character fit for heaven.

J. Q.

THE COMPLEX CHARACTER OF A CHRISTIAN MINISTER.— NO. 2.

TEACHER.—*Continued.*

"Thou therefore which teachest another, teachest thou not thyself?" It is very evident that a man cannot impart information to others, unless he has first acquired it himself. And as we have seen in our former essay, the work of a Christian teacher is to teach Christianity as it is revealed in the Scriptures, the necessity of him having a knowledge of the Scriptures, is plain. As the things contained in the Bible are the things which the Christian teacher is to teach, the Bible will be the book which he will the most diligently study. The value & importance of all branches of knowledge will be estimated in proportion as they are capable of being made subservient to the plain elucidation and practical application of the contents of the Bible. It does not follow, however, that, because all the labors of a minister to acquire knowledge should have reference to the Bible, that therefore no other books should be studied. Other studies are pursued, not as an end, but as a means. We pass over them as we pass over a road which leads to a certain place to which we want to go; not merely to walk on the road, but to reach a particular point. The Christian minister should study hard; not that he may be a great scholar, but a successful teacher.

Revealed religion coming from God in written language, the study of language commends itself to the Christian teacher with strong claims upon his attention. And as the Greek and Hebrew languages were those in which the sacred Scriptures were originally written, it is desirable that he should have a knowledge of these languages. This, however, is not absolutely necessary, since we have good translations. But a correct knowledge of the language in which the Christian teacher studies the Holy Scriptures, and in which he labors to teach his dying fellow-men, the will and ways of the Lord, whether that language is the English, the German, or any other, is very important, and indispensibly necessary for him who would magnify his office as a Christian teacher by bringing out of the rich treasury of divine truth things new and old, and by exhibiting them in their relations to one another, and in their relations to the moral wants of mankind, in language so plain, that the wayfaring men, though fools, shall not err concerning them.

By a correct knowledge of language, we mean the proper understanding of

the meaning of words as applied to them by writers and speakers of reputation, and as defined in Dictionaries, of acknowledged authority; and also an understanding of the rules of syntax, by which a sentence may be analyzed, the relation the words stand in to each other ascertained, and the meaning of the sentence thus understood. And those rules of syntax by which a sentence may be analyzed, and its meaning understood, will afford a speaker or writer the help he may need to enable him to put words together in a sentence to express his ideas without ambiguity. With the many books we have written to facilitate the study of the languages, a man with but an ordinary share of mental capacity, and with but a limited portion of his time for mental improvement, may acquire such a knowledge of the language he uses as will afford him much assistance both in obtaining the meaning of language as used by others, and in conveying his own ideas which he may wish to convey to those whom he may wish to instruct and edify with his words of instruction and comfort. And should not he who has been called to perform the duties of the office of a Christian teacher, put under contribution the means within his reach for acquiring, (if he had not previously acquired such a knowledge), a tolerably correct knowledge of his verular tongue? We think the proprinacety of him doing this must be apparent to all.

2. The figurative style having been much used by the inspired writers of the sacred scriptures, a knowledge of Geography, and of the customs, and institutions of the eastern nations, may be of great advantage to the student and teacher of the Bible. Indeed, such is the frequency with which allusion is made to the imagery in those countries in which the Scriptures were written, and to the customs of the people who lived at the time they were written, that a knowledge of these seems absolutely necessary as a key to understand many passages we meet with in the sacred writings. Take the following passage as an illustration, from which we learn the necessity of an acquaintance with the customs of the eastern nations in relation to the materials out of which they made their vessels for holding liquor: "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish." Luke 5: 37. Now as a glass bottle, the kind of bottle in general use among us, is not likely to be injured by age, we cannot readily see why new wine should be put into new bottles, rather than old. But when we learn the following fact, namely, the eastern people used leather for making bottles, we then can see why new wine should be put into new bottles, and likewise the propriety of the Savior's allusion. Again: "The righteous shall flourish like the Palm tree." Ps. 92: 12. Now it is necessary to have some knowledge of the natural history of the palm tree, in order to understand the peculiarities of the righteous as they are presented in this figure. And when we understand that this tree is remarkable for its straightness, so much so that it is said it can scarcely be made to grow crooked though weights be laid on it; and for this peculiarity, viz, the more it is oppressed the more it will grow; for its ever verdant appearance, and for its usefulness, we see it is an instructive figure teaching, the constancy, fruitfulness, patience and immortallity of the righteous. Thus we see that a knowledge of the productions, or Geography of the eastern countries may be useful in understanding and expounding the Scriptures.

3. History may likewise be made subservient to a christian teacher's usefulness in expounding the Scriptures, especially the prophetic parts. The Bible contains many prophecies relating to the kingdoms of the ancient world, and to the people of God as connected with, and affected by those kingdoms. These prophecies were written that when they were fulfilled our faith might be confirmed, and that before they were fulfilled, that warning might be given to the wicked and comfort and encouragement to the faithful. Now many of them have come to pass, and their fulfillment clearly traced in events recorded in history, affords an important kind of evidence to prove the truth of divine revelation.

Again: The inspired writers frequently describe the world as being exceedingly depraved. As, for example, Paul in the first chapter of his epistle to the Romans. He here gives a long & dark catalogue of crimes which he charges upon man in his fallen & depraved state. The history of the world presents us with an unbroken chain of facts which clearly demonstrate the truth of the Bible history. The study of history then should not be neglected, since from that source useful knowledge may be obtained.

4. The last, but by no means the least, help to which we shall refer for understanding and expounding the Scriptures, is the holy Spirit. Whatever else a christian teacher may have, if he has not this, he is sadly deficient in the helps he needs for the successful prosecution of his work. There is no one among all the helps he can avail himself of, which in importance, can compare with this. Indeed, if it is put in a balance against all the others combined, it will greatly outweigh them all. But while a proper respect to the holy Spirit requires us to give it this place far above all other means conducive to ministerial usefulness, let none of the other means however limited in comparison to this, be neglected. Such is the importance of the Christian teacher's work, and such are the difficulties in his way, that he can spare no helps however small they may be; he needs them all, and should avail himself of all within his reach; and he should put them under contribution to administer to his necessities, both in acquiring, and in imparting the saving knowledge of the Scriptures.

As the Holy Spirit was an important agent in the writing of the sacred Scriptures, the help that it can and will afford both in understanding and explaining them, must be great. It was not until the Savior had opened the understanding of the disciples, that they understood the Scriptures. See Luke 24: 45. And from the fact that the disciples were commanded to tarry at Jerusalem until they received the Holy Ghost, we infer that they were not considered fully qualified to perform all the functions of their ministerial office without that help. If then it was thought so necessary for the first teachers of Christianity to have the holy Ghost, is it not equally necessary for us to have it, that it may impart to us its assistance? It certainly is. The christian teacher being himself a learner, in the latter character he should possess the docility of a child; in the former, the matured intellect, and moral strength of "a perfect man," the "measure of the stature of the fullness of Christ." Dispositions so various, and characters so much in contrast one with another, the Holy Spirit alone can produce. But it can, for it is not "a spirit of fear, but of pow-

er, and of love, and of a sound mind."

Great and various as the labors are pertaining to a Christian teacher, he need not be discouraged since great & various also are the helps which he may avail himself of to qualify him for his labors. If we can say with Paul, "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God; which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual,"—then shall we magnify our office. Then shall we be "apt to teach," an essential qualification for a teacher, according the apostle Paul. A diligent employment of the ordained means, will put the Christian teacher in possession of all that is desirable or necessary for him to have. But without using the means, but little can be expected. Timothy, although he possessed more than ordinary gifts, was directed by Paul, his spiritual father, to make use of the ordinary means for promoting his usefulness, & not to rely altogether upon his supernatural gifts. "Till I come, give attendance to *reading*, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. *Meditate* upon these things; give thyself wholly to them, that thy profiting may appear to all." 1 Tim. 4: 13—15. James says: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5.

If then the Christian teacher "cries after knowledge, and lifts up his voice for understanding; if he seeks her as silver, and searches for her as for hid treasures," Ps. 2: 3, 4, and if this is done, not to gratify a vain spirit, but to render him an efficient laborer in the cause of his Lord and Master, then will God bless him, and make him a blessing to the church and to the world.

J. Q.

THE HOLY LAND.

(Selected.)

"Bless'd land of Judea, thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, on the shores of thy sea,
In the hills of thy beauty, my heart is with thee."

The beams of the setting sun played on the hill-tops of Palestine. The heights of Carmel and Tabor were radiant with its last lingering rays, and the mosques and minarets of Jerusalem illumined with its departing brilliancy, glittered in the distance. The spreading palmtree rustled in the gently breathing air, and the ripening clusters of the vine that hung in rich luxuriance, deepening their purple hues with every sunny ray that flitted o'er them, richly mantled Judea's cliffs. The stillness of desolation rested on the scene. No living thing seemed near to interrupt the melancholly and sadness that were impressed on every feature of the landscape. When the sound of a slow step announced to the ear of the listener that a weary traveler is approaching.—His bent form and venerable aspect, bespeak him to be one of the many Hebrew sons, who, wandering an outcast in a foreign land, has at length accomplished the wish dearest to him in seeing his country before he dies. But the suppressed agony and agitation of the one before us distinguishes him, as striving with more than ordinary emotion. Time has frosted his locks and

furrowed his cheeks, and the fatigue of the weary miles of his pilgrimage lays heavily upon him. But there is a holy enthusiasm enkindled in his eye, arising from more than the mere completion of his mission; he is one of the few despised Israelites who has but recently realized the glorious truth, that the lowly Nazarene is his Savior, and that the rejected Messiah was indeed the Shiloh of Ages. To behold his country under the doubly hallowed associations which now endeared it to him, had been the sole object of his pilgrimage. Seating himself on an elevation which overlooked for many miles the home of his forefathers, the tremour of emotion for a moment stayed his voice, but the proud consciousness that he trod the soil of his country swelled his bosom and, with the enthusiasm of youth, he thus apostrophised "his own, his native land:" Consecrated Palestine, land dear to the heart of the true believer! Sacred is thy soil, for it has been pressed by the steps of the Angel of God. Eighteen centuries gone by, prophet and pilgrim trod thy shores, and hill and valley re-echoed at the midnight's holy hour, with the song of a Savior descending to earth; now the haughty Turk holds thee under an imperious sway scathing thee with infidelity, and blighting thee with neglect and oppression. The impious Mahomedan usurps the place of the suffering sons of Judah, and over the walls of the holy temple gleams the crescent of the triumphant Moslem.

Beyond that verdant valley of springing flowers, and singing birds, rises the humble village over which first shone "the star in the East." Honored art thou, O Bethlehem, above the fairest places of the earth, for from thee rose the hope of the world! Often have the caverns and rocks of this Holy Land sheltered the despised Savior as he traveled on his way through the mountain passes of Judea; and over Bethulia's majestic hills, or sat beside the ripplings of Cedron and the swellings of Jordan, or looked down from the heights of Carmel, and of Tabor, where in holy transfiguration appeared the shining One. How often hath he ascended the steps of Judea, and beheld where Lebanon's cedars wave, and Bashan's leafy oaks tower to heaven, or gazed on the fertile plains, where blooms in all its sweetness the Rose of Sharon, where springs the lowly Lilly of the valley; how often have these hallowed spots reverberated with the music of a Redeemer's voice, while the winds, as they swept the palm-trees, breathed on his brow.

Methinks at this quiet hour I hear the dashing of dark Galilee's flood, and the tempestuous war of elements, and the cry of faithless disciples,—while rises on the ear, above the roar of waters, the mild melody of a voice *all soul-inspiring*, in the majesty of a divine nature, saying, "Peace, be still!"

Yonder rises in the dim distance the Mount of Olives, where the Savior pronounced the doom of Jerusalem, and wept over it.

"For the temple has not left a stone,
And mockery sits on Salem's throne."

Oh, how art thou fallen from the days of thy glory! brought *low, low*, even to the ground. Solomon beheld thee filled with the magnificence of earth's grandeur, and glorying in the might of thy strength.

"Enthroned on her hills, sits Jerusalem yet.
But with dust on her forehead, and chains on her feet;
For the crown of her pride to the mocker has gone,
And the holy Shechinah is dark where it shone."

On Judah' plains the lyre of Israel's minstrel-king is hushed, the holy harp hath been hung on the willows.

But still, O Palestine! thy sycamores spread their branches, thy fig-trees still remain, thy vines climb the sides of thy mountains, thy cedars wave on Lebanon, thy dew yet distils on Hermon, and the waters of thy Galilee and Kishon still flow; but where oh where are thy peeled and scattered sons?—Trodden down and forsaken, despised and rejected, they wander at this hour over the whole earth, far from the home of their fathers. O Israel, will it thus continue? Wilt thou always thus roam? No; Palestine shall one day behold the ingathering of her children from the ends of the earth. Desolate Judah shall yet become vocal with the the praises of an already come Messiah, the now captive Jew shall then again breathe the native air of his lovely home. Infidels may scoff, but rejoice ye stricken, weeping sons and daughters of Judah, for the "mouth of the Lord hath spoken it." The now neglected and uncultivated soil shall yet for thee yield her abundance; thou shalt bloom again as Eden, and become fair and luxuriant as the garden of the Lord.

"Then, Judah, thou no more shalt roam
Beneath the heathen's chain;
Thy days of plenty shall return,
And all be new again.
The fount of life shall then be quaffed
In joy by all who come,
And every wind that blows shall waft
Some long-lost exile home."

* * *

THE CLAIMS OF CHRISTIANITY.

(Selected.)

We may notice the sublime pretensions of Christianity, as an inducement to study it. It claims infallibility; asserts that it is inspired by the unerring Spirit of God; that it is a proclamation of the will, an explanation of the government, an announcement of the purposes of the Eternal ruler; that it is light, truth, life; that its doctrines are unchangeable, its precepts ever binding, its promises certain. Some of its writers profess to have walked with God; others assert that they were friends and companions of Jesus Christ, "God manifest in the flesh;" one declares his knowledge of a man who was caught up into paradise; another that he saw the inhabitants, and heard the music, and witnessed the transactions of heaven; and all claim, in words, or by implication, that they speak by the Spirit of the living God. Their revelations, and their manner of giving them, are perfectly in keeping with these extraordinary claims. They speak of mind and matter; of the past, the present, and the future; of heaven, earth and hell; of creation, redemption, judgment and eternity, with all the calmness, ease and dignity of men conversant with the topics on which they write. There is no peradventure. There is no contingency. They speak as if they were "eye-witnesses" of the past, and as if eternity lay open to their gaze. There is no painful effort, no straining after a point, no verbal painting for the purpose of effect, no logical garniture: all is natural, while the theme is supernatural. There is sublimity, but it is gathered from the subject. There is glorious writing, but it is the radiance of the text. There is eloquence, but it is the eloquence of the heart. There is fervor, but it is the gush of sincerity. There is passion, but it is the love of God. There is bursting language, but it is the greatness of the thought.—Transparent truthfulness, obvious hon-

esty, constant seriousness, deep piety, real benevolence, distinguish these writers. And their invariable object is, while they place Jesus Christ on a mediatorial throne, in the highest heavens, to show to men that he is exclusively Savior, Ruler, and Judge, and that it is his purpose to restore an alienated world to its rightful owner; to bring light out of darkness, order out of confusion, peace out of war, holiness out of sin, life out of death, heaven out of earth; and to place amidst the glories of life and immortality every sinful man who comes to him for salvation. How important to understand the secret of all this moral sublimity, and the process by which these magnificent purposes are to be realized. These pretensions demand investigation: they are too lofty to be overlooked with impunity, whilst they are too holy to emanate from imposture. Happy the man who can appeal to the Author of the divine record, and say: "Thy word have I hid in my heart." But the claims of Christianity end not here.

Mark, again, as an additional attraction to its study, the character of its founder. It is 'wonderful'! Those who know it best admire it most. The closer the view, the more intense the admiration; "Never man spake like him." Never man thought like him. Never man loved like him. Never man suffered like him. His character, like himself, has neither precedent, parallel, nor imitation. He stands alone in heaven and on earth, and yet both heaven and earth claim kindred with him; for he is related to both.—He belongs to neither exclusively, but to both inclusively. God claims him, for he is God; man, for he is man; both, for he is both. We challenge the world to controvert this simple proposition: *If there had been no such being as Jesus Christ, the account given of him could never have been written. Without the living original, the portrait were an intellectual impossibility. Human imagination could not have drawn the outlines; human perceptions of beauty could not have filled them up.* Art has admired the unparalleled picture. Poetry has declared it unapproachable. Philosophy has bent before it. Romance has proclaimed it inimitable. Infidelity has pronounced it perfect. Demons have trembled to look upon it. Faith hath adored in its presence. Angels have sung enraptured strains regarding it. And God has summoned the attention of worlds to it as the pattern of perfection. But this is the character that gives all its beauty, and all its value, and all its power to Christianity. With Christ, it is spirit; without him, letter. With Christ, it is life; without him, death. Is it not important to understand the revelation which such a character bears to the system in which it is found? If it were possible, or even allowable, for the individual student the necessity of personal salvation, by the hand of this mighty Savior, the wonders of his character might engage him constantly. Will not this study form part of the joyful employment of eternity? And will it not be joyful *there* in proportion as it is loved *here?*

There is one additional argument. A thirst for knowledge regarding invisible beings and unseen worlds characterizes multitudes of minds. The most intelligent men are sometimes found pondering, and musing, and desiring in relation to regions that lie beyond the sweep of the material eye. The reverie is painful. The heart flutters; imagination staggers; the temples throb.—Where is heaven? Where hell? Where

are seraphim and cherubim? How are separate spirits distinguished from angel and archangel? What is the process of mental intercommunion there? Do the dwellers in that world know what transpires on earth? Does memory recall the scenes of time? Are those mighty worlds that sparkle in space inhabited? By what order of intelligences? Have any of them fallen? Have they heard of man, of sin, of redemption? Is earth one of a class of similar worlds, and man one of an order of similar beings? Or is this world peculiar, and do its inhabitants stand alone, unequaled in his constitution, unexampled in his history, a text for all intellects, a theme for all minds, a mighty ruin glorified by a magnificent restoration? Such questions foretell a prospective answer; and Christianity, while it does not directly reply, prepares the devout querist for the time when they will be answered gloriously, without terror, without damage to himself. Nay more, it actually gives some glimpses of the invisible; some faint, & though faint, overwhelming views of the region beyond. It reveals more than is really understood, and to have added to its revelations would have increased the mystery. It withdraws the veil a little; but it *alone* does even this. It speaks of the 'great city' and 'its inhabitants', of the distant country and the dwellers there, in such style as to excite the wish to reach both in safety; while with indubitable precision it points out the way to the believing student. How important to hear its voice, and to walk by its guidance! The ear of reason listens to no higher theme; its powers find no nobler exercise.

* * *

Selected for the Gospel Visitor.

THE JEW.

Talk of pedigrees, forsooth! tell us of the Talbots, Percys, Howards, and like mushrooms of yesterday! Show me a Jew, and we will show you a man whose genealogical tree springs from Abraham's bosom, whose family is older than the decalogue, and who bears incontrovertible evidence, in every line of his oriental countenance, of the authenticity of his descent through myriads of successive generations. You see in him a living argument of the truth of divine revelation; in him you behold the literal fulfilment of the prophecies; with him you ascend the stream of time, not voyaging by the help of the dim, uncertain and fallacious light of tradition, but guided by an emanation of the same light which, to his nation, was 'a cloud by day & a pillar of fire by night'; in him you see the representative of the once favored people of God, to whom, as to the chosen of mankind, he revealed himself their legislator, protector, and king; who brought them out of the land of Egypt, out of the house of bondage. You behold him established, as it were, for ever in the pleasant places allotted him; you trace him by the peculiar mercy of his God, in his transition states from bondage to freedom, and by the innate depravity of his human nature, from prosperity to insolence, ingratitude and rebellion; following him on, you find him the serf of Rome; you trace him from the smouldering ashes of Jerusalem, an outcast and wanderer in all lands; the persecutor of Christ, you find him the persecuted of Christians, bearing all things, suffering all things, strong in the pride of human knowledge, stiff-necked and gainsaying, hoping all things, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their

own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob."

Blackwood.

From the Independent.

THE COMPLETENESS OF THE WORD OF GOD.

The Scriptures are often represented by themselves, and by those who preach them, as adequate and complete for human wants; requiring nothing to be added to them, while they allow nothing to be taken from them; sufficient in themselves for the guidance and government of all who receive and trustfully study them. Because Christians believe in this, they are settled, secure, and positive in their convictions, which are based upon the Scriptures, and are derived from them. But because they believe in this, they are often assailed by other men as narrow and fanatical, enemies of learning, and opposed to its advancement. It is worth while, therefore, to inquire what is implied, and equally what is not implied, in this doctrine of the sufficiency of the Scriptures for man's wants.

Clearly, it is not implied that no other knowledge is desirable or useful than that which they communicate. It is as religious guides that they are equal to our wants; not at all as guides in all departments of action, or in all provinces of thought. We may not accept that as right or as true which deviates from or clearly contradicts them. But we may very easily need to do, and also to know, many things which lie outside of them, and concerning which they give us no special instruction. They correspond with all truth, but they by no means directly teach it all. While, therefore, upon the one hand, we should never forget that the Bible is to be at once the centre and periphery of every study, its starting point and its terminating goal, we must guard carefully against attributing to the Scriptures any such sufficiency as shall lead us to disparage and despise what is true in human learning. It is the privilege of the Christian to believe and to remember that there is no branch of study which, if properly pursued, shall not be tributary to the illustration and the support of Scriptural truth, either adding to its evidence, or preparing the mind for the reception of that evidence with which it had been already familiar.

A man may study the life and growth, the structure and the decay, of the vegetable tribes; and if he will do this with the great truths of religion fixed in his mind, & his heart filled with the love of God, he will find lessons of eloquent meaning in every shrub, and plant, and flower. The delicacy and perfectness of its structure will indicate to him to him the infinite wisdom of its Great Creator. The harmony of each part with every other, and of the whole with the whole material system which embosoms and guards it, will forcibly remind him of the unity of God. The grace of its form and the often more than Tyrian richness of its shining petals, will lift his thoughts in grateful praise to Him who "hath made every thing beautiful in his time;" who girds the heavenly city with battlements of beauty and gates of pearl, and circles the sapphire throne with its rainbow. Studied aright, flowers are more than the "alphabet of angels;" they are volumes inscribed by God's own finger, and recording in characters of beauty his love and wisdom.

> "For who but he that arched the skies,
> And pours the dayspring's living flood,
> Wondrous alike in all he tries,
> Could rear the daisy's purple bud."

Just so it is with every branch of science. Rightly pursued, it will contribute to the illustration of the truths of Scripture. Hardly an important discovery has been made by the astronomer in measuring the planets path, or by the geologist in exploring the subterranean strata, and reading their records of that long procession of ages through which the energies of flood and fire were fitting the earth for human residence; by the chemist in his analysis of matter, or the psychologist in his subtler and more careful analysis of thought and volition; which has not at last shed illustrating light upon some portion of Revelation. The researches of the historian, even within our century, have developed fulfilments of prophecy before unknown, and have confirmed the truth of Biblical record. God has made all knowledge thus tributary to the Scriptures, each one of its departments bringing something of ornament or something of strength to the support of the Bible; this a granite pillar, and that a sculptured frieze. And as one by one are developed these harmonies of nature and of history with these teachings of Revelation, our love for that Revelation may be revived and strengthened, and our confidence in its divine origin be quickened to new activity and power.

We shall thus be brought more consciously into the presence of Him whose energy is as truly exerted in guiding the mote that floats in sunlight along its predetermined path, as it ever was in laying the foundations of the earth, or setting the stars in their shining courses. We shall feel a new persuasion of the fact that he speaks to us in the Scriptures; in the words of Melville, that "in trusting ourselves to the declarations of the Bible, we cling to Him who speaks from every point and by every splendour of the visible universe; whose voice is in the marching of planets, and the rushing of whose melodies is in the wings of the daylight." There is therefore no *such* sufficiency in the Scriptures as supersedes or resists, or at all discourages any other investigation. All such investigations are indeed prompted by them; are prompted and courted; and the final results of them are welcomed beforehand.

But as clearly it is implied in this idea of the completeness of the scriptures, and of their complete adequacy to the wants of the soul, that as religious guides they are final and full; that they *teach all the truths, and teach them properly, which are necessary or important to our spiritual welfare.*

An antecedent probability that they would do this might properly be inferred from the benevolence of God, who has given them to us. It is rendered certain that they do, by the experience of Christians, and by their own distinct affirmations. They every where assert that in this their province nothing is to be added to them, and nothing to be taken from them. Their testimony on these points is ample and is uniform: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." "Turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest." "Add not thou unto his words, lest He reprove thee, and thou be found a liar." "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." These are but specimens of many similar passages.

And how perfectly does the experience of Christians accord with this! In the Bible is every religious want of the soul anticipated and satisfied. In it are revelations too sublime to be fully comprehended by any most careful and disciplined student in the present life; yet in it there are practical precepts & rules whose sublime spirituality is only equalled by their beautiful simplicity. To all our wants, as men and as sinners, its discoveries are adapted; neither too minute and prolix upon the one hand, nor too limited and brief upon the other. We need truth in which shall lie a renewing energy; and "the law of the Lord is perfect, converting the soul.' We need truth whose teachings we can easily and at once understand; and the Word of God "is a lamp unto our feet, and a light unto our path." To it nothing can be appended. From it nothing can be diminished. Ancient traditions may be of value as e subordinate aid in interpreting the Scriptures; but not as adding one jot or tittle to them. The decrees or synods and general councils may be allowed to possess worth, as indicating & helping us to ascertain and fix the probable meaning of the sacred text; but they can give no authority to any doctrine which is not therein revealed, and they cannot divest of its binding authority and principle of truth which has here its foundation. "The Bible—the Bible alone—is the religion of Protestants." This is our privilege, this is our prerogative.

For the Gospel Visitor.

REMARKS ON MATTHEW 24: 44.

"Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." How sensibly are these words impressed on our minds, when we look around us and see how many of our fellowmortals suddenly fall victims to death. Some are brought to a languishing bed of disease by the afflicting hand of Providence, and linger for months racked with pain and scorched with fever, while others are spared but a few days after being taken ill, and some struck instantly dead either by disease or by accident.

How important then it is that we should be 'ready.' — "For in such an hour as ye think not the Son of man cometh." How many have put far off the evil day, and their return to God, until the pale horse makes its appearance, and the angel of death calls them from time to eternity!—And go they must, — ready or not, prepared or unprepared. How awful and solemn it is to have to appear before that God, whose word we have slighted, and whose commandments we have neglected! Look at it, unbeliever, and oh may God enable you rightly to consider your latter end.

Let me entreat you as one that loves your soul: Prepare to meet your God, so that you may be ready when the Son of man cometh. For when death comes, we may infer that the Son of man is come to and for us. The wicked are said to put far away the evil day, but the unrighteous bring it nigh. O sinner! what are your hopes beyond the grave, if you are not found to be ready, when the Son of man cometh?

Sinner, we wish to do you good, because we love you. We don't love your sin; but we love your soul, and not only we, but God loves your soul, inasmuch as he sent his son into the world to save sinners. He does not want you to be lost, but he wishes you to be saved from your sins, and will you not accept

it, when he has such durable riches to give you in his heavenly abode? What will you get after living in sin and serving the devil? For you may rest assured if you are not serving God, you are undoubtedly serving the devil. And after you have served the devil, he has not any good to bestow upon you, but will torment you in the lake that burneth with fire and brimstone for ever and ever.

"But," says one, "I am not so bad as others, and my parents are religious, and it is time enough for me yet." We reply: Oh remember that this is the insinuation of the Evil one. And though you are not so bad as others, yet not a Christian, the Son of man may come, and find you NOT ready. Then you will have to go down to the pit to dwell with the devil and damned spirits forever.

I beseech you therefore to take up the cross, and deny yourselves of the customs, maxims and fashions of the world, which is to be burnt up. Repent of your sins by turning from them; go to God in prayer and ask him to give you repentance. Read his word, which will show you your duty, and a knowledge of your sins will give you to see your need of a Savior. He says: "Come unto me, all ye that labor & are heavy laden, and I will give you rest." Do so; go to him in faith, and take up his yoke, and follow him in his footsteps all the days of your life. Then you will be ready, whenever the Son of man shall come, to call his jewels home. "Therefore be ye also ready!"

P. W.

CONFESSION OF A SMOKING MINISTER.

I have left off smoking. I could give you in my own experience in this habit, some items that I think must be a little troublesome to the conscience of any smoking minister. I indulged in it till I was thoroughly convinced that it was not only opposed to the refined socialities of life, but that it was detrimental to health, befogging to the intellect, and stultifying to the sensibilities. I will, however, trouble you with only a few details of its moral bearings. They will do to use against the habit, just as well as they would were they your own personal experience.

Take this text of the Apostle. "If meat make my brother to offend, I will eat no flesh while the world standeth." A very practical text, but I was a smoker; and that habit was opposed to the best Christian sense of my brethren, and even by many who were not Christians, was regarded as a vice. I must waive that subject, lest my people say "Physician, heal thyself."

I wanted to preach upon the duty of selfdenial, a duty that needs often to be urged.—But the idea of a *smoker* preaching *such* a doctrine, was simply ridiculous. That must be delayed, then.

The subject of Temperance came up. I felt called to preach upon it. But I could find no sound premise from which to reason, that was not destructive to my peace as a smoking Christian.

I wished to preach a sermon on benevolence, requiring to save the littles for Christ; but my cigar bill faced me. I could not well preach in the face of that.

It was my daily prayer that God would cleanse my heart from sin. Conscience would whisper smoking is sin.

I wished to visit my people. But both my cloths and my breath indicated that I had been smoking. I had a little rather they would not know it; besides, it might be offensive to them. I must stay at home.

I need two or three hours of vigorous bodily exercise; but I sat down and smoked after each meal, and an hour and a half or two hours of the day were gone. I could not spare the time for exercise, and I soon got so that vigorous exercise was irksome; in fine, I grew lazy.

But I forbear. I do not know how others get along with these daily experiences, but I could not endure them longer, and I am no longer a smoker. I relate these experiences to you, because I know you have a disposition to trouble people's consciences about this sin so far as you can. But a sinner knows best how a sinner feels, and the above items may help you. Besides, I owe you this confession, as an evidence of approval of your efforts and arguments for my reform in this matter.—*Puritan Recorder.*

WHAT IS TROUBLE?

A company of southern ladies were one day assembled in a friend's parlor, when the conversation chanced to turn on earthly affliction. Each had her story of peculiar trial and bereavements to relate, except one pale, sad looking woman, whose lustreless eye and dejected air showed that she was a prey to the deepest melancholy. Suddenly arousing herself, she said in a hollow voice, "Not one of you know what trouble is."

"Will you please, Mrs. Gray," said the kind voice of a lady who well knew her story, "tell the ladies what you call trouble."

"I will, if you desire," she replied, "for I have seen it. My parents possessed a competence, and my girlhood was surrounded by all the comforts of life. I seldom knew an ungratified wish, and was always gay and light-hearted. I married at nineteen one I loved more than all the world besides. Our home was retired, but the sunlight never fell on a lovelier one, or on a happier household. Years rolled on peacefully. Five children sat around our table, and a little curly head still nestled in my bosom. One night about sun down one of those fierce black storms came on, which are so common in our southern climate. For many hours the rain poured down incessantly. Morning dawned, still the elements raved. The whole Savannah seemed afloat. The little stream near our dwelling became a raging torrent. Before we were aware of it our house was surrounded by water; I managed with my babe to reach a little spot, on which a few wide spreading trees were standing, whose dense foliage afforded some protection, while my husband and sons strove to save what they could of our property. At last a fearful surge swept away my husband, and he never rose again. Ladies—no one loved a husband more—but *that was not trouble.*

"Presently my sons saw their danger, and the struggles for life became the only consideration. They were brave, loving boys as ever blessed a mother's heart, and I watched their efforts to escape with such agony as only mothers can feel. They were so far off I could not speak to them, but I could see them closing nearer and nearer to each other, as their little island grew smaller and smaller.

"The sullen river ranged around the huge trees; dead branches, upturned trunks, wrecks of houses, drowning cattle, masses of rubbish, all went floating past us. My boys waved their hands to me, then pointed upward. I knew it

was a farewell signal, and you, mothers, cannot imagine my anguish. I saw them all perish, and yet—*that was not trouble.*

"I hugged my little baby to my heart, and when the water rose to my feet, I climbed into the low branches of the tree, and so kept retiring before it, until an All-powerful Hand stayed the waves; that they should come no further. I was saved. All my worldly possessions were swept away, all my earthly hopes blighted—yet *that was no trouble.*

"My baby was all I had left on earth. I labored night and day to support him and myself, and sought to train him in the right way; but as he grew older, evil companions won him away from me. He ceased to care for his mother's counsels; he would sneer at her entreaties and agonizing prayers. He left my humble roof that he might be unrestrained in the pursuit of evil; and at last, when heated by wine one night, he took the life of a fellow being, and ended his own upon the scaffold. My Heavenly Father had filled my cup of sorrow before, but now it ran over. *That was trouble*, ladies, such, as I hope his mercy will spare you from ever experiencing."

There was not a dry eye among her listeners, and the warmest sympathy was expressed for the bereaved mother, whose sad history has taught them a useful lesson.—*Selected.*

FROM A CORRESPONDENT.

Crowded out from our last.

Pipe Creek, Md., July 15, 1857.

Dear Brethren:—

I hereby inform you that the Brethren in our connexion here are at present well with some exception; yet death like a destroying angel has been doing his work, with some of our friends among us. Within the last three months, we have been called upon to pay the last share of respect to several worthy members of our congregation;—a memorandom of their names &c., I herewith transmit to you for publication under the Obituary head in the Visitor. And whilst they have gone, as we fondly hope, to join the church triumphant in heaven, we have the pleasure of knowing that their places are being filled in the church militant on earth. Within the last two months there have been thirteen souls added to the church here; may they prove faithful till death and so receive the crown of eternal life.

We held our last communion meeting on the 23 & 24 days of May; the Master of solemn assemblies was present!—we had a refreshing season, especially on the last day of the meeting. Beside some of our ministering brethren from the adjoining congregations, we had the company of several of our ministering brethren from a distance, who passed through here on their way to the place of annual meeting. May the Lord reward them richly for their labors of love while among us.

The minutes of our last annual meeting have come to hand. You will please, send us six additional copies. And three more copies of the Visitor, beginning with the July No., as herewith ordered.

The Visitor is becoming more welcome among us; and there will probably be a considerable number of additional subscribers, from here, by the commencement of Vol. viii. As to my contributing to its columns, I wish you in love to bear with me, for several reasons. 1. After attending to my numerous engagements, I have so lit-

tle time left for writing. And 2.—When I come to read the contents of the Visitor, I am led to think there is no real necessity for me to contribute any thing, seeing its columns are so well filled.

However, I may occasionally like the poor widow, cast in my mite; and therefore, take occasion to suggest that there might be more written for the Visitor in the epistolary form, and thereby afford an opportunity for the brethren in one part of our wide spread Brotherhood to hear from the brethren in other parts. By having several pages of each No. filled with what might be termed, "News from the churches," I think would tend to make the Visitor still more interesting, from the fact that many of the Brethren and their children who were at one time living in the same congregation, have through emigration, become widely separated in point of locality:—to such it would afford a heart felt pleasure to hear occasionally from the congregation, from which they may have removed. Beside, it would no doubt be a source of pleasure and comfort to all who feel interested for the welfare and prosperity of our common Brotherhood. A correspondence of this kind should be conducted as much as possible in the fear of God—without any exaggeration or misrepresentation whatever. I humbly submit the foregoing suggestions to your consideration, and should you deem this worthy of a place in the Visitor, you are at liberty to insert it.

May the grace of our Lord Jesus Christ be with you, and all my dear Brethren to whom this may be presented. Farewell,

P. B.

For the Gospel Visitor.

BLESSED ARE THE PEACEMAKERS.

BRETHREN:

Twelve years ago I had an elder brother John C., then seventy-two years old, and much afflicted. He was speechless the last eight months of his life, viz: from April until December, the time of his death. He had been married twice but both his companions were deceased, and he lived with his children. He had two sons by the first wife living, and also several sons and daughters by his last wife living. In the spring of the year preceding the winter in which he died, he left his son J. S., and moved to his daughter S. C., married to A. W. This son-in-law and his second son by his first wife were not upon good terms; consequently he did not see his father from April until June, though all lived within four miles of Fredericktown.

My daughter M. C., then married some two years to J. M. H., lived some fifty miles from this place. She had covenanted to serve her Master in his own appointed way according to the Gospel, before she was married. And she wrote to me that she would be at my house in June and named the day; for she wished to see her aged uncle John. She came, and she and I went first to the son J. C., and while we were at dinner we told him our object, and requested him and his wife to accompany us. But he declined, saying, "Uncle, you know how matters are between us." My daughter and I however both insisted on them going. In fact, my daughter M., was the mover in all this matter. So they went with us. And when we got there, A. W., met us at the gate, and shook hands with us all, and then went into the mill, and we saw no more of him that afternoon. We entered the house, and there sat my brother, who

made every effort to speak but could not. At length he brought out the word *how*, when his son S. C., commenced quoting passages of scripture beginning with the word how, but his father shook his head —he tried it again and again, but still his father shook his head, when I remarked, brother John, did you wish to name the hymn you so often have had me to sing for you, commencing with the following words:

"How vain are all things here below?"

He assented, and smiled. I then spoke a little on vanity, and remarked that, the wisest man that ever lived said all is vanity. He then said distinctly, *Solomon, Solomon*. His daughter S. now announced supper, and said, "pappa eats alone as he trembles so that I have to feed him, but you may have a choice at this time." I said, yes, I have a choice, and that is that he should eat at the table with us. His son expressed the same wish.

So when we were all seated around the table, he folded his hands together and commenced and asked a lengthy, well connected, and appropriate blessing. We all ate our supper in silence, for we were amazed. When we were done eating he looked up at me and said, "*Give thanks.*" These were the last words he spake. He died in the following December. A better feeling was the consequence of this visit. My daughter and I often talked it over. The son-in-law A. W., to whom I have referred, is now, and has been for years a member in our brotherhood.

Your weak brother, J. C.
Monrovia, Md., Sept. 24th, 1857.

THE CHURCH OF CHRIST

Reminded of its Duty to the Jews.

Long years have passed since the Savior of men, pausing on the hillside that overhung the most distinguished and indulged of cities, cast his eyes upon Jerusalem, and wept for its sin. Long years have passed since He, who is slow to wrath and rich in mercy, commissioned the heralds of his salvation to deliver their message *first* in the streets of Jerusalem. Long is it since the Apostle Paul, filled with the mind which was in Christ Jesus, exclaimed, with impassioned fervor, "I say the truth in Christ, I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow of heart: for I would wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Centuries have passed, and the Jewish nation, outcast, prostrate, unbelieving, has lain beneath the gaze of the Christian Church, and the Church has neither wept, nor pitied, nor prayed. By terrible things in righteousness, by providential rebukes, God has sometimes asked of her, Where is the Jew, thy brother? and she has sullenly made answer, "Am I my brother's keeper?" Whilst the governments of the earth have practised upon the Hebrew nation the vilest extortion, and men in general have considered them as outside the barrier of a common humanity, the Christian, from whom better things might have been hoped for; has criminally held his peace. The Jew has lived despised by men, and died unpardoned of God. From the shadows of eternal death he cries, "No man cared for my soul."

And can we regard our own religious privileges secure, so long as we neglect our perishing brother—our *elder* brother too—the brother long distinguished by the special favor of God—the brother yet beloved for the fathers' sake? If

he, the first born, was cast off in that he provoked the divine anger, much more ought not we to fear, lest, if we refuse to execute the mission of his recovery, we should be rejected with tenfold indignation? No; our privileges are *not* secure, so long as we are disobedient. Our duty is unquestionable: "For as ye in time past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy." "Whosoever shall break one of the least of these commandments shall be called least in the kingdom of heaven." But to preach the gospel to the Jews is among the chief commandments—the most solemnly imposed—the most touchingly urged; and shall this be that which we venture to disregard?

Arise, disciples of Christ; help to roll away the reproach that dims the lustre of your holy faith. Come and cast your mite—whether of money, or influence, or prayer—into the treasury that furnishes the means of preaching the gospel to the Jew. We speak not to the Christian Church collectively; we speak not to any single community of Christians as a whole; we speak to you individually, whose eye rests on this page;—to you is this appeal made;—to you it comes to-day direct from your Lord. In awakening to the recognition of a neglected duty, you are receiving afresh the command by which it is enjoined. To-day, with the same solemnity and affection with which He entrusted his mother to the care of the beloved disciple, and his sheep to the care of Peter, does the Son of God commit to your charge his kinsmen according to the flesh, that you may save their souls. Will you not hail the trust? It confers on you an honor such as earth could not afford, though the loftiest pinnacle of her fame were reached, or the brightest of her regal crowns were worn. On you it rests, by the promised aid of the Holy Spirit, to rescue a nation from perdition—to accomplish the predictions of Sacred Scriptures—to fulfil the fondest hopes of prophets, martyrs, and apostles—to bring to pass the consummation of God's covenant—to usher in the exceeding glory of the latter days—and to lay at the Redeemer's feet the fruition of his long anticipated joy.

Say not, "The time for the conversion of the Jews has not yet come." The time of *their* conversion is come, if the time of *your* prayer and effort is come. Labor and success in the work of the Lord are inseparable. "In due season ye shall reap, if ye faint not."

Say not, "The Jews are to be converted by special miracle, and not by the preaching of the Gospel." Our duty is not regulated by miracle. The Scriptures teach us that conversion in Jew as well as in Gentile, must be produced, by the truth of the divine word, rendered effectual by the agency of the Divine Spirit. That truth it is for you to proclaim; that Spirit it is for you to implore.

Say not, "It is of no use: it is impossible to convert a Jew." Facts prove the contrary. The apostles were converted Jews. And hundreds of Jews, since the apostle's time, have lived a life of faith in the crucified One, and died in the hope of the Gospel. Impossible to convert a Jew! What! is not a Jew a man—an intelligent man? and is not his intelligence capable of being swayed by the power of reason? Is he not a guilty man? and cannot the blood which cleanseth from all sin, remove his guilt and ease his conscience? Is he not an unholy man? and is the Spirit of God elsewhere always invincible, powerless to renew his heart? Do we not read our Bible aright when we

see it written, "Go ye into all the world, and preach the Gospel to *every creature*,' and see no exception made with reference to the Jew? Ought we to understand the promise, "My word shall not return unto me void," as regarding that word only as proclaimed to the Gentiles? Must we relinquish the healing thoughts that flow to us from the assurance, "I, if I be lifted up from the earth, will draw *all* men unto me," and be left to sigh because Israel shall never be gathered to the Son of God?

It is far otherwise. The light that shall lighten all nations shall yet be the glory of his people Israel. Already the beams of the morning rest upon the hills of Judah, and tremble in the blue waters of the lake of Galilee. Already the rumour of a coming Saviour floats among the captives of the holy seed. Already he has met with one and two and three of them as they have been walking in the way, and revealed himself to their adoring gaze, so that they have fallen at his feet and cried, "My Lord and my God," or hastened to tell their brethren, "We have found the Messias." Already the messengers of salvation speed to and fro, proclaiming to the outcasts of Israel, redemption through his blood; and "beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, "Thy God reigneth." Christian friends! the work has but begun. It languishes for want of your co-operation. We charge you, by all the happy thoughts you gather from the scriptures of truth, to aid us in our enterprise for the spiritual good of those who have faithfully preserved for you the scriptures for two thousand years. We charge you, by all the repose your soul enjoys, when, in the confidence of faith, it leans on Jesus, to pity and succor the perishing nation, of whom, as concerning the flesh, your Saviour came. You will not stand aloof from us. Much you may not be able to do; but something you will do. You will be associated in the work. You will make one in the band that go forth weeping, knowing of a truth that they shall come again rejoicing. Hasten to fulfill your purposes. Shall your delay retard for one hour, or for one moment, the jubilee of the world?

READER, is your heart moved with pity for the lost sheep of the house of Israel? Then embrace the following means of showing them kindness for Jesus' sake:

1. Pray for them daily.
2. Read and thoughtfully study what the scriptures say about them.
3. Call together some of those who are like-minded with yourself, for the purpose of uniting at stated times in special prayer for the Jewish nation.
4. In social intercourse, or by epistolary correspondence, direct the thoughts of your friends to the claims of the Jews on Christian sympathy.
5. If employed statedly or occasionally in instructing the young, whether on week-days or on Sabbath-days, seek to imbue their minds with pity for the outcasts of Israel.
6. Read on the subject of the Jews—on their history, their manners and customs, their Talmudical observances, their religious views, and the arguments by which they are accustomed to fortify themselves against Christianity, that when you meet them you may be the better prepared to engage them in religious conversation.
7. Whenever you see a Jew, ask him, if possible, whether he does not need a Saviour, and tell him that you know of One whose heart, yearning for

the redemption of all the world, is yet touched with special tenderness and pity for Abraham's children.

Jewish Chronicle.

QUERIES ANSWERED.

DEAR BRETHREN: We were assembled together on yesterday, where prayer was wont to be made, by the side of the rolling tide, after which we got into conversation on the 3d. chapter of John, and we stood two against three. After reasoning some three hours we all agreed to send the subject to you, and we do hope to have your views on it in the next No., of the Gospel Visitor. The 5th verse we want defined according to syntax; the birth of the water, and the birth of the Spirit explained and harmonized with verse 12th., the two being in the same paragraph.

Now dear brethren, be explicit on this subject, as we are exceedingly anxious to hear from you. You must not think that there are schisms among us from the above query, or that we are fond of controvercy. It is not so, but it is out of love that we send this matter to our brethren.

Answer.—The 5th verse of the 3d. chapter of John upon which our views are desired, reads as follows: "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The words Spirit and water are, we have no doubt, to be taken in their literal signification, and imply two things—the baptism in water and the reception of the Holy Spirit. To make the word water a typical representation of the Spirit, in this passage as is some times done, is to charge the Savior with using tautological expressions and an awkwardness of speech. For it would be the same in sense as if he had said, except a man be born of the Spirit and of the Spirit. According to this reading there is no new idea whatever presented by the word *Spirit.*

The question in relation to the meaning of the phrase, "born of the water and of the Spirit," is this: What meaning would an intelligent and unprejudiced person who was acquainted with the circumstances under which the Savior entered upon his public ministry, attribute to the words? Now let it be remembered, that when the Savior commenced the work of his ministry, he came to John the Baptist, and desired to be baptized because it was necessary to have it done that all righteousness might be fulfilled. Accordingly it was done, "And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Matt. 3: 16. Now as the baptism of Christ and his reception of the Holy Ghost were events in his life closely connected together, and both took place immediately before he entered upon the work of preaching the gospel of his kingdom, and when talking to Nicodemus he declared that a man must be born of the water and of the Spirit if he would enter this kingdom, would not the phrase "born of the water be understood to refer to baptism? Surely it would.

Water being both a means and symbol of purification, "Being born of the water," or being baptized, implies the purity of heart which follows this action when its connections faith and repentance accompany it. Being born of the Spirit, implies the partaking of the "divine nature," and the possession of the "fruit of the Spirit." In Titus 3: 5, we have a parallel passage to the one we

have been considering. It reads, "He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Here in close connexion with the renewing work of the Holy Ghost water is spoken of, and that no doubt in allusion to baptism.

The 12th, verse which we are desired to explain in a manner which will harmonize with the 5th., reads thus: If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" The question to be answered, we presume is this: With what propriety could the Savior call the things of which he had been speaking, viz, the things pertaining to the new birth, "earthly things," since this birth is represented as being from above, (see chapt. 3., verse 3. marginal reading,) and since the Holy Spirit had so much to do in accomplishing it? These things concerning the new birth, must be called earthly, because they are done on earth, and in earthly men, and not because they are in their origin or tendency earthly, for the powers which produce them are from heaven, and the consequence is a heavenly state of mind in those in whom the new birth takes place.

"The first man is of the earth, earthly: the second man is the Lord from heaven." 1. Cor. 15: 47. If the "first man," viz, Adam, concerning whom it is said, "God created man in his own image, in the image of God created he him;" and again, and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; we say if Adam, of whom such things are predicated, who was made in the *image of God*, and who derived a *living soul directly from God*, can be called an "earthly man, then may we not apply the phrase earthly things" to the new birth experienced by earthly men although brought about by power from heaven? Or, if the word "earthly" can with propriety be applied to Adam possessing a divine nature, then cannot we understand the Savior as having likewise spoken with propriety, when he called those things pertaining to the "new man" which is put on in regeneration, "earthly things?" The meaning we have given to the word "earthly" when applied to the things concerning the new birth, we conclude then is warranted by the use the apostle Paul makes of it, or its equivalent earthly, when he applies it to Adam. The phrase "heavenly things" has reference to a more full understanding of both the nature and consoquences of regeneration as they will be unfolded in the spiritual world.

2. Dear Brethren:— Will you give me light on that portion of the word of the Lord recorded in the gospel according to St. John 3d chap. and 13th verse. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Now we read in the second book of Kings, 2d chap. and 11th verse thus: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." The query with me is this: If no man has ascended up into heaven, but he that came down from heaven, when and where did Elijah come down from heaven?

Answer.— If we understand Christ's words in an unqualified sense, we need not ask as our correspondent has done, when and where Elijah came down from heaven, because he did not go into heaven, since Christ declares that none

have gone into heaven but the Son of man. But in the peculiar character in which Christ ascended up to, and came down from heaven, none others have ascended to, or descended from heaven. And it was to his own character as an authoritative teacher that he referred, as the 11th verse shows: "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." Christ then having a personal knowledge of heavenly things, having ascended to heaven, and having come down from heaven, and by virtue of his omnipresence, an attribute of his divine nature, being in heaven when he spoke, and having a knowledge of his Father's counsels, had a knowledge of heaven & heavenly things, which no other teacher ever had. Consequently, no man ever had ascended to, and came down from heaven, exactly as the Son of man had done.

This phrase of *ascending up into heaven* meaning to search into, and to become acquainted with the truths of God, occurs elsewhere in the scriptures. It seems to be used in this sense in Deut. 30: 12. "It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?" Also Rom. 10: 6—8. "Who shall ascend into heaven? (that is to bring Christ down from above.) Or, Who shall descend into the deep? (that is to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." The case then of Elijah's ascension to heaven being of a different character to that alluded to by Christ, the words of the latter do not apply to the case of the former.

Another view of the subject may be suggested, which perhaps some may prefer; we, however, think that the above view is the correct one. The heaven into which Elijah ascended, may not be the same place to which Christ alluded in the words referred to inthequestion. As it is somewhat doubtful whether any man entered into that heaven which is the dwelling place of God, before Christ entered into it after his resurrection, and prepared the way for the admission of the faithful and holy among the children of men.

OUR BEREAVEMENT.

We do not think it advisable to occupy much of the Gospel Visitor with private matters unless they are likely to be of general interest to our readers. And as we can scarcely think that a recital of our own troubles will possess much interest to many, it is with reluctance we allude to our bereavement. But we cannot remember without the pleasing emotions of gratitude being awakened in our heart, that among the many blessings which a liberal heaven has bestowed upon us, is that of a considerable circle of warm and sympathizing friends. And this we regard as not among the least of our mercies. And thinking it might be some satisfaction to them to know something about our circumstances, we in our last number made some allusion to the affliction we have had in our family. And little did we think when we wrote the article alluded to, that in so short a time our affliction would assume the type it has; although such we feared would be the final issue of the case. With Job we can say, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." But so it is.

We know indeed but little of the future. A proper attention to our experience in, and to our observation upon, the past, might often assist us in forming a tolerably correct estimation in some respects, at least, of the future, but these lessons too often are not regarded, and we are but little the better by experience, or wiser by observation.

Our heavenly Father permitted death to rob us of our dear companion, and we feel the bereavement to be a sore one. In thinking that such an event might occur, we looked at it in its various aspects, and endeavored to meet it. We drew the picture in our mind of our family bereaved of one of its principal supports—ourself bereaved of one that had rendered us comfort and aid in various ways—our dear little child bereaved of a fond and prudent mother which it much needs to direct its steps aright, and to lead it in the way it should go. We viewed the picture with a sad heart. But unpleasant as the picture was to contemplate, the thought, that it was only an ideal representation, relieved the mind somewhat. But the picture we drew of a state of things which might probably occur in the future, has become a painful reality, and the affliction accompanying it, is greater than we anticipated. But as it was said to an afflicted and tried saint who was warring against the corrupt propensities of his fallen nature, and against the adverse circumstances of the world, "My grace is sufficient for thee: for my strength is made perfect in weakness," we take comfort and encouragement, knowing that the sufficiency of God's grace is undiminished, and that it is as free and effectual now, as when the above consoling language came from heaven in answer to Paul's prayer. "Our faith and hope are in God." In the perfect rectitude of all his proceedings in regulating the affairs of his people, we have the fullest confidence, for "justice and judgment are the habitation of his throne." But we humbly submit to the will of the Lord, for he "doeth all things *well*," and he has an indisputable right to demand at His own pleasure the dearest objects that we possess.

"Lord, I would, I do submit;
Gladly yield my all to thee:
What thy wisdom sees most fit,
Must be surely best for me.

Only when the way is rough,
And the coward flesh would start,
Let thy presence and thy love
Cheer and animate my heart."

As we sat by the bed side of our dear dying wife, and witnessed her meek death with more than composed feelings—with a desire to depart and to be with Christ; and when we stood by the grave which received her body, and contemplated it in the light of the Christian Scriptures—not as a gloomy prison in which her body was forever to be confined, but as a bed of earth on which, in peaceful slumbers, it would rest until the resurrection morning, when "the trumpet shall sound, and the dead shall be raised incorruptible," and be fashioned like unto Christ's "glorious body;" and when we contemplated the heaven unveiled by Christian faith and knowledge—a subject to which the mind readily passed from its reflections on the grave—that heaven of purity, peace, and joy, where friendships formed on earth, and which death has sundered, are renewed never more to be broken; and where parted friends shall meet again, to be separated from one another no more forever. While thus witnessing the happy effects of the Christian religion upon the dying believer, and while

contemplating the future as full of promise to the same character, we appreciated the state of feeling which prompted those instructive and comforting words of the apostle, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, and to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." And we felt more than ever like living for the promotion of a religion which confers so many and so great blessings on the living, on the dying, and on the dead.—It becomes us not to speak in terms of praise of our companion even if we thought her life merited it, as we would not be considered a proper judge. We may say however, that her life was such, as gives us encouragement to hope that the peace she felt in death was no deception. She lived beloved, and died regretted by many.

Our desire and prayer to God is, that our affliction may be sanctified to our good; that while our desires for heaven have been strengthened, our qualifications for heaven may likewise be greatly improved.

Our correspondents will please hereafter to address us, COLUMBIANA, Columbiana County, Ohio.

J. Q.

* * *

YOUHT'S DEPARTMENT.

A CROWN JEWEL.

"I wish," said cousin John, and then stopped. "Well, what do you wish for?" asked Taylor, looking up from his book. "To be rich, to be sure," answered the lad; "that is what almost every body is trying after. The great talk in father's counting-room is about stocks, and per cent., what people are worth, and all that sort of thing."

"It does seem as if rich people must be very happy," said Hannah.

"There is certainly nothing which people play so great a stake for as riches," said aunt Emily; but whether they make people happy, is quite another thing. I have just heard an interesting story on this point."

"Oh, tell us a story, aunty," cried Hannah; and the rest of the children echoed, "Do, do, aunty."

"Among the crown jewels of Russia," said aunt Emily, "there is a magnificient diamond of great value, almost the size and length of one's little finger.—This diamond is called the Shah, and it has a curious history. Once it belonged to a Persian king. This king was murdered by his soldiers, who divided his treasures among themselves. The Afghan into whose hands the diamond fell, left his country and came to Turkey, and finally offered it for sale to a rich man in the city of Bassora. Shafras, for that was the merchant's name, suspecting the man had not come honestly by it, asked him to call again, and in the mean time he told his two brothers about the splendid jewel. But the Afghan never returned. As a guilty conscience is full of fears, afraid of foul play, he secretly left the city, and could nowhere be found.

"Some years afterwards, Shafras met him in Bagdad, and he asked about the diamond. It had been bought by a Jew. The Jew living in Bagdad, Shafras went to see him, and offered him twice as much for the diamond as he gave for it. But the Jew would not part with it. Still hankering after it, and determined to get it, Shafras and his two

brothers laid a plan to murder and rob the poor Jew. This they did, and soon after, quarrelling about the spoils, Shafras poisoned his two brothers and got the whole. He went to Moscow, and sold it to queen Katharine of Russia for half a million of dollars.

"Did this wicked man live to enjoy his money? He was afterwards murdered by a son-in-law who coveted his share of the property; and the whole was speedily squandered by his heirs, who are now living in beggary in one of the cities of Russia."

"It is true, as the Bible says, "The love of money is the root of all evil," said Hannah. "How many murders it committed here!"

"Therefore Christ teaches us," said aunt Emily, "to lay up our treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal; for where our treasure is, there will our hearts be also."

"Half a million of dollars!" exclaimed cousin John; "was not that a crown jewel worth having?"

"Would you not rather have a *whole crown?*" asked aunt Emily. "*That* you can have, my dear child. Christ says, 'To him that overcometh, I will give a *crown of life.*' Yours, to keep and wear for ever. Thieves cannot steal it, time cannot fade it, death cannot snatch you from it, and you will never be tired of enjoying it." And aunt Emily prayed in her heart that each of this dear circle of nephews and nieces might have this heavenly reward of every faithful follower of the Lord Jesus Christ. She knew it was a great deal better than a world full of diamonds, and all else besides.

* * *

FAMILY CIRCLE.

AN UNCONVERTED WIFE.

It is but too often the case, that however closely the hearts of husband and wife are bound together by the warm ties of an earthly affection, they are widely separated as to spiritual things. Whilst one is journeying towards heaven, the other is still on the "broad road that leads to death." With but few exceptions, however, it is the husband, and not the wife, who clings to the things of this world, and refuses to follow Christ. Instances are comparatively rare of a pious husband and an unconverted wife. Woman's gentle spirit and warm sympathies; her secluded employments, often favorable to wholesome reflection; and the peculiar responsibilities and perils of maternity, usually incline her to take refuge under the shadow of the Cross, whilst the sterner nature of manhood still stands aloof, and rejects the great salvation. The separation, either way, cannot but be to the believing partner the cause of the deepest solicitude. So long as sympathy in this most important of all interests is wanting, there must be an obstacle to that entire congeniality and union of hearts, on which conjugal happiness so much depends. How strong the appeal of such a consideration to the unbelieving partner!

To a mother the claims of religion come with special power. However others may neglect the gracious provisions of the Gospel, it is clear that she cannot do it without a loss and a guilt peculiar to herself. To her is committed the care, the nurture, the education, and training of their offspring far more even than to her companion. No human influence is so omnipotent in the heart of a child as a mother's. Her in-

structions, her example, her tones, her very look, sink deep into the tender heart of that young immortal whom Providence has confided to her keeping. Deeper than all things else they will be engraven on the mind's tablets. No lapse of time nor abrasions in life's hard struggles can obliterate them. They will be remembered long after the head of her who enstamped them has been pillowed in the grave. They will give to the character that impress which it shall wear in time and in eternity.

Without the co-operation of a pious wife, how difficult must it be for a husband, however anxious to discharge his duties, to bring his household under a salutary religious influence! Occupied as he necessarily is with the cares and perplexities of business, which leave him comparatively little time to spend with his family, how can he devote to his offspring that care and attention which their period of life and future welfare so imperatively require? Trying as it may be when the circumstances are reversed, the pious mother, having her children so constantly around her, and their control being so much in her hands, she can in some measure compensate for the neglect of duty of her unconverted husband. But for the neglect of an unconverted wife the husband can never make amends. He cannot, in the nature of things, take a mother's place, or do a mother's work.

And even though a mother could be content to peril her own spiritual interests, it would seem that her maternal affection would lead her to desire above all things that her child should be virtuous and moral, and at last become an inheritor of the kingdom of heaven.—But with her example to encourage the neglect of the only means of assuring this happy result, how can such a consummation be expected?

How sad the thought, too, which cannot but often occur, that possibly that union which on earth has been the nearest and dearest; which has made husband and wife to be no more twain, but one flesh; which has been the source of so much consolation and joy in the hard pilgrimage of life, may not be perpetuated in heaven!—Whether it shall be husband or wife who shall be shut out when the pearly portals of the New Jerusalem are closed upon the redeemed and glorified companion, the very idea of such a separation is overwhelming. To provide against so terrible a contingency, let there be no longer the separation which exists here. Let the unbelieving partner follow the example of the believing one, and, choosing that good part that never shall be taken away, and taking up the cross to follow Christ, let both go hand in hand, bearing each other's burdens at the throne of Heavenly Grace, aiding each other in the heavenly way, cheered even in the darkest hour by the hope, that whatever shall befall them here, they shall hereafter share together an eternal weight of glory. United in time, let them be also united in a happy eternity.—*Presbyterian.*

LINES

written on the death of ANN C. REICHARD, daughter of D. REICHARD, sen.

When the bright sun of joy and peace
  Smiled on us with its rays;
And balmy hopes, so softly breathed,
  Of golden future days;
Then came death's cold and withering blast,
  And veiled our hearts in gloom;
It bore our Nannie from our midst,
  Down to the silent tomb.

She stood among us like a flower,
So gentle and so fair;
The sweet perfumes of happiness,
Were ever hidden there.
But Oh! that flow'r now withered lies,
Its glories long have fled:
There yonder church-yard's humble mound,
Bespeaks its lonely bed.

Fair springtime in its loveliness,
Its music brings in vain:
Not all those scenes of happiness,
Can heal our hearts again.
For Oh! our Nannie is not here,
The happiness to share.
That sparkled in those flowers oft
The object of her care.

Oft when dreary wintry winds,
Shall swell their mournful sounds;
And silently the falling snows,
Shall clothe the frozen ground,
Our memory on its pinions soft,
Shall bear us then away.
When our dear Nannie went to rest,
On a December day.

We miss her e'er at eventide,
When our daily task is done,
Then still our sad and sorrowing minds,
Turn to our absent one.
And when in that familiar place,
Where we e'er meet for pray'r.
Still then with grief we look upon,
Her lone and vacant chair.

No more the music of her voice,
Shall fall upon our ears,
Nor shall we see those soothing smiles,
Through long and future years.
The sparkling beauty of her eye,
Once suddenly did fade,
Those echoes softly died away,
Beneath the willow's shade.

We miss her ever as we rove,
Through this world of care,
Although pleasure's star on our way,
Should chance to be sparkling there.
Our dear Nannie still we miss her,
Who now so lonely lies,
Will we meet her, in that bright abode,
That home beyond the skies?

Oft on that hallowed, verdant spot,
Our minds have been caressed,
While our tears of grief have mingled with,
The dew drops on her breast.
For the flowers blushing beauty,
That do her grave adorn,
Are emblems of that glorious hour,
The resurrection morn.

O yes 'tis sacred long to mourn,
There where our loved one sleeps,
And sit beneath the willows shade,
That o'er her bosom weeps,
But let our minds not too long linger
With her beneath the sod.
While her spirit has winged its flight,
Far upward to her God.

Though we shall e'er miss our Nannie,
And e'er her loss deplore,
Still we would not again call her
To this desolate shore.
Oh! disturb her not in her quiet rest
We know that she is free,
From all the saddening cares that roll,
Across life's troubled sea.

Oft in the shades of solitude
Her spirit hovers near,
To calm and heal our wounded hearts,
And dry the falling tear.
And bid us in her own sweet voice,
And soothing words of love,
To spurn earth vain and idle joys,
And seek our bliss above.

But now I feign I hear her say,
"Mourn not always for me,
"But strive to reach that heavenly goal,
"That bright eternity.
Then let your eyes be ever turned,
To that bright mark your God,
You soon must tread death's lonely vale,
Which I so lately trod.

HARD TIMES.

Notwithstanding the fruitfulness of the season and the abundance of the necessaries of life, hard times have come upon us suddenly and unexpectedly to many. All our exchange-papers are full of the "pressure in the money market," the "panic," the "failing of banks and individuals," the stopping of specie

payments in almost all the banks &c. &c. Already we feel in our little business also the effects of this sad state of things; our monthly receipts fall far short of our current expenses, and if our subscribers should fail to give us substantial encouragement soon, we should be *discouraged* indeed. There are some of our agents and subscribers in arrears for the present volume, which will soon be complete, and if we had those outstanding items, we would get along. We solicit remittances, in current funds, from all that know themselves indebted to this office, and we trust our friends will remember, that above all other times we need their help now. If the doctrines and principles the Gospel Visitor advocates, were more generally understood and practised; if industry, frugality, and temperance in all things were put in the place of extravagance, reckless speculation, and foolish buying and living upon credit, these hard times would not have come upon us, or would soon cease. Hence we think the Gospel Visitor is still needed, and the reader, that would follow its advice, would be amply repaid for its trifling cost. Will all who can help us, generously come to our aid in this time of trial?

For the Young.

To S. R. B. of Tenn.

Thou hast seen the modest 'Violet'
Breathing incense on the air,
Nestl'd on its mother's bosom,
Emblem of the chaste and fair!

Thou hast seen the 'Rainbow' colors,
On the sun-lit drop of dew,
Emblem fit, of those 'Perfections'
Light and purity bestow.

Hast thou pluck'd the bursting Rosebud
From its fading parents' side,
And perchance, on thy young bosom
It hath droop'd its head and died.

Emblem of all earthly beauty,
Sure to fade, as once to bloom;
Emblem of sweet virtue's triumph,
Fragrant most, its last perfume!—

Thou hast seen the bright stars waken,
As the gorgeous sun was set;
If thy heart should e'er be stricken
In that dark,—they'll give thee light,

Light, as emblems of a brighter
'System;'—where no darkly chill
Comes, to wake the subdued spirit,
To its every sense of ill.

Hast thou seen the stately Cedar,—
Ever green of beauteous shade?
Long ago, I saw it waving,
O'er my own young mother's head;

Softly daughter, O step softly
By thy mother's early grave.
Let 'Religion's changeless verdure
On the firm 'Young Cedars' wave.

As a young life, ever faithful,
Ornaments a parents tomb,
So thy name be happy cherished,
In thy Father's heart and Home.

S.

OBITUARY.

Departed this life at the house of her parents in Fayette county, Penn. on the ninth of October last Sister MARY ANN QUINTER, consort of Elder JAMES QUINTER, *Co-Editor of this paper*, aged 34 years, 4 months and 10 days, leaving behind a sorrowing yet hopeful consort, and one little daughter of about three years, not yet capable to comprehend the loss sustained. Being expressly forbidden to say any thing to her praise, or to give a lengthy obituary, we merely repeat, what the first announcement of her departure so simply and so comprehensively expressed in the words, "*She died in peace.*" While yet here with us, she desired to be anointed in the name of the Lord according to James 5: 14. &c. which was done Sept. 2. we trust to the benefit of all present. She then seemed to be perfectly resigned to the will of God. However a wish to see her dear mother once more, (the father had come to see her,) lingered still in her heart, and though very much prostrated, the Lord saw fit to grant her this last wish, and help her through this her last journey on earth far beyond human antici-

pations. She was permitted to remain more than a month, surrounded by all her most near and dear relations. At her funeral there was a large collection of people present. Brethren Blocher and Kelso spoke on the occasion from Rev. 14: 13. The following lines were selected by the sister as her farewell to her many friends far and near, and they were sung at her funeral.

My Christian friends, both old and young,
I hope in Christ you'll all be strong;
And though on earth we meet no more,
O may we meet on Canaan's shore!

O glorious day! O blessed hope!
My heart leaps forward at the thought;
When in that holy, happy land
We'll no more take the parting hand.

A few more days, or years at most,
And we shall reach fair Canaan's coast;
When in that happy, holy land
We'll clasp anew th' immortal hand.

And with our holy, blessed Lord,
We'll shout and sing with one accord;
And there we'll all with Jesus dwell,
So, loving brethren all—farewell!

It has pleased Almighty God to remove from this vale of affliction, our excellent, and much esteemed sister CATHARINE GLOCK, wife of our worthy brother JOHN G. GLOCK of the Aughwick congregation, Huntingdon co., Pa., so widely known for his acceptable and successful labors in the Gospel ministry. She died on the morning of the 28th Sept., in the 56th year of her age.

Sister Glock was an ardent lover of the truth as it is in Christ Jesus. She mourned to see so much pride and worldliness amongst the members of the church. She was a devout and steadfast follower of the Lamb. She endured much suffering in consequence of a long continued bodily disease, which she bore with great patience and Christian resignation—she murmured not. She leaves a disconsolate husband and a large circle of relatives and friends to lament their bereavement. She had no natural children born of her, but spiritually was, by her kind benevolence, maternal to many, both in and out of the church, who also sorrow for their departed friend. Sister Glock ever maintained a faithful and Christian character. Yes she lived and died a Christian! Her reason remained to the last, and though "the outer nature" was perishing, yet "the inward man was renewed day by day" to the consummation of her life. Her body was, on the following day, consigned to the grave, attended by a very large concourse of people, there to await the coming of him who saved her from her sins to raise her from the dead, and to crown her with glory, honor and immortality.

'Dearest sister thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal.'

The occasion was suitably improved by the ministering brethren present from those vivifying words of inspiration to the faithful. "For to me to live is Christ, and to die is gain." Philippians 1: 21.

J. L.

Departed this life in Quimahoning church-district, Somerset co., Pa. Sept. 11, 1857, CAROLINE, daughter of br. ABRAHAM A. and sister SALLY MILLER, aged 6 y. 8 m. and 4 d. Funeral-text: Heb. 13, 14. Also Sept. 22, JACOB A., a son of the same parents, aged 4 y. 10 m. and 4 days.

Departed this life in New Derry, Westmoreland co. Pa. Aug. 26, 1857. Brother LUDWIG KIMMEL, aged 67 y. and 7 months. Funeral-text: Proverbs 14: 32. by

J. S. H.

Departed this life in the church of Snakespringvalley, Bedford co. Pa. Sept. 15 last Sister JANE EVANS, aged 61 y. 4 m. & 11 d. Text: Matt. 24: 44.

Farewell, dear friends, I must be gone,
I have no home or stay with you;
I'll take my staff and travel on,
Till I a better world do view.
Farewell, farewell, farewell! My loving friends farewell!

Departed this life in Fayette co. Iowa July 14 last Sister SUSANNAH SMITH, aged 30 y. 2 m. and 18 days.

Departed this life in Yellowcreek church, Bedford co. Pa. August 24 Sister ELIZABETH EVANS, wife of WILLIAM EVANS, aged 19 y. 11 m. and 27 d.

DIED at Abbottstown, Adams co. Pa. ALICE AMELIA GITT, youngest daughter of WILLIAM L. and SUSAN GITT, aged 4 y. 6 m. and 16 days.

We'll think of her at eventide,
And when we gaze at the vacant chair,
With longing heart we'll scarce believe,
That 'Melia is not there.

We'll think of her in her heavenly home,
In the heav'nly home so fair;
And we will trust with a hopeful trust,
That we may meet her there.

Died in Highland co. Ohio October 17, 1844 NOAH S. GARMAN, aged 3 years 2 mo. and 27 days.—Died the 21st of the same month ABRAHAM P. GARMAN, aged 1 y. 2 m. and 10 days. Died March 25, 1857 another infant son, —all three children of brother JOHN and sister *Magdalena Garman*. "Suffer little children to come unto me, for of such is the kingdom of heaven."

APPOINTMENTS.

There will be a lovefeast on the first day of November next in the Clover creek church, Blair co. Pa.—and another on the third day of November in the Yellow creek church, Bedford co. Pa.

THE GOSPEL - VISITOR.

VOL. VII. December 1857. NO. 12.

The complex Character of a Christian Minister. No. 3.

Teacher. *Continued.*

MANNER OF TEACHING.

The Christian minister being sent by God to teach an ignorant world the way of salvation, and having committed to his trust the precious treasure of truth, he cannot be too careful that the subject-matter of his teaching is such as has been ordained by infinite wisdom for converting, sanctifying and saving souls; for except his message is from God, it will not receive the blessing of God, and, consequently, it can confer no lasting good on sinners. But it is not only important that the subject-matter of a Christian minister's teaching be "according to the pattern showed him on the mount," or, in other words, according to the Scriptures of divine truth, but the *manner* of teaching, is also a subject of sufficient importance to receive the most watchful attention of him, who would magnify his office, by his successful labors in winning souls to Christ. The manner in which the Christian teacher presents religious subjects to his hearers, has more to do in making those subjects acceptable to them, than is generally supposed. The manner of the Christian teacher throughout, should correspond with the nature of the subject upon which he dwells; for a want of consistency manifesting itself in him, cannot fail to have a prejudicial effect upon his hearers.

It is true, there may be much inconsistency between the different parts of the system a Christian teacher inculcates; and likewise much between what his manner really is, and what might reasonably be expected from his holy profession. He may please the light-minded by telling a laughable story, and he may feign tenderness and gratify the serious. And notwithstanding this contrariety of character, he may be considered a popular teacher of religion; but his popularity can hardly be said to be based upon his character as a Christian teacher, but rather, upon his ability as a public speaker to please the multitude. A man to justly merit applause as a Christian teacher, should so present the different parts of the system which he teaches, as will make them agree together; and the whole must agree with Christianity as it is found in the Christian Scriptures. And the manner and spirit of his teaching should be such as strictly comport with the character of his doctrines.

In offering some remarks upon the *manner* in which a Christian teacher should perform his work of teaching, we shall notice some of the most important properties which should characterize such teaching.

1. *Clearness.* The necessity of the labors of a Christian minister as a teacher, arises, as we have already seen in a former essay, from the ignorance of those whom he is sent to instruct. It follows then, that things should be made plain, in order that they may be understood. We have often thought that Christian teachers greatly err in taking it for granted, that their hearers understood a scriptural doctrine, or a

passage of Scripture, or a sacred narrative, by merely alluding to it, and no more, he thinking that it will present itself to their minds with the same freshness and fulness that it does to his own. But this is by no means always the case. Some of our hearers may be very well acquainted with the Bible, and the minds of such, will very readily lay hold of a subject when a mere allusion is made to it, but many of those who attend upon preaching, have a very limited knowledge of the contents of the Bible. Consequently, something more than a mere allusion to a subject is necessary, in order that a large number of those who usually compose the congregations which assemble to hear religious instruction, may understand.

A man who presents himself before a congregation as an expounder of religious truth, should be sure that he has a clear view of the subject in his own mind, before he attempts to explain it to others. The reason why a teacher often fails to make a subject plain to his hearers, is this: his own mind does not clearly comprehend it. And this being the case, it is not surprising that he cannot succeed in making it clear to his hearers. When the Christian teacher has a clear view of his subject before his own mind, the relation he stands in to his hearers, makes it his duty to present it with all possible clearness to them, that they likewise may understand it. The apostle Paul says, "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." 1 Cor. 14: 11. Again, he says, In the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue. Ver. 19. Here we see the ardent desire of the apostle, to have the people instructed, in order that they might be edified and profited. An example worthy the attention and imitation of all Christian teachers. On another occasion when alluding to the clearness of Christian instruction, he observes, "We use great plainness of speech." 2 Cor. 3: 12. The following sentiments of St. Augustin, who lived in the fourth century, upon the subject of clearness in teaching Christianity, contain much truth. "So anxious ought the Christian teacher to be for clearness in his instructions, as even to forego some of the more cultivated forms of speech; nor will he be so solicitous whether his words will sound well, as whether they will distinctly convey what he wishes to present. In him should be exemplified what Cicero calls a *diligent negligence* (diligence, as to the substance of a discourse; comparative negligence, as to beauty of expression.) He will even descend from his own level, if occasion require, and adopt expressions which are common in the class of people he is addressing. For of what use is purity of style, if, in consequence of that purity, those whom we address do not receive our ideas? Why should we speak at all, if those for whose benefit we ought to speak cannot understand us? A preacher ought, then, to avoid all such forms of speech as are not suited to convey his meaning to the particular assembly he is addressing, however well adapted they might be to another assembly; and in their stead he should endeavor to select other pure words and phrases. But if there are no other of this character, or if none readily occur to him, he will use even less pure words, provided they distinctly and fully convey the thoughts which he desires to communi-

cate. This course is doubly desirable in a minister of the gospel, because a hearer during public worship cannot, as in conversation, stop the speaker and obtain explanations of difficult words." The truth of these sentiments will appear evident, if we bear in mind the object which a Christian teacher should have in view. And what is that object? It is not to form a literary character in his hearers, nor to gain credit to himself for his superior abilities. The end he wishes to accomplish, is to make his hearers understand and feel religious truth; to urge on them the just claims of the Saviour; to awaken their consciences; to persuade them to seek heaven and eternal life.

Clearness then is a subject that claims the Christian teacher's special attention. He addresses congregations composed of all classes, from those of no intellectual culture whatever, up to those of the most cultivated intellects. Now as he must, like the great Teacher, regard the souls of the poor as deserving of his attention as those of the rich, he must use language suited to their uncultivated minds. And while he is laboring in the selection of suitable language and illustrations to make the truth plain to the mental capacities of these; if he adds to the quality of plainness the other necessary qualities of a Christian teacher, the more cultivated, or learned, will not be offended, or fail to be interested in his instructions. They too may be greatly edified, and perhaps even instructed. For it is the nature of divine truth to be suggestive of new thoughts, and fruitful in imparting new pleasures, to a mind interested in the truth, however familiar the mind may be with such truth. Hence, if the Christian instruction given to an assembly promiscuously composed as it regards mental improvement, is adapted to the understanding of the lowest class, all may be profited. But if it is presented in such a manner that the learned alone can understand it, then, but a part, and perhaps but a small part, will be profited.

The Christian teacher, anxious to have his instructions understood by those to whom they are given, will readily perceive, we trust, the propriety of giving special regard to the words he selects as the means for conveying his ideas to the minds of his hearers. And the rule laid down by Aristotle should by no means be overlooked, for it is an important and a valuable one; viz. Avoid uncommon, and, as they are often called, *hard* words, i. e. such as will not be likely to be understood by the persons addressed. If, however, it is found necessary to use such words as many will not be likely to understand, then let them be explained by him who uses them. And in no case, let a Christian teacher ever use a word in teaching, which he himself does not understand.

"It should also be borne in mind, that Saxon-English words are generally more perspicuous to the mass of hearers, than words which have flowed into our language from the Greek, or the Latin, or the French, and which, therefore, partake somewhat of a learned air. Perspicuity and energy are both here concerned, it being universally admitted that such words are not only clearer to a common audience, but have also more strength (perhaps, however, only as being more perspicuous,) than those which originated in a different language. Illustrations would readily occur in consulting an English dictionary, or attentively examining the style of standard authors. Our version of the

Bible, though by no means free from words of Latin origin, yet abounds in Saxon-English words; and this circumstance has greatly contributed to its being so eminently *the book for the people*. To this circumstance the Pilgrim's Progress, also, has been largely indebted for its popularity and usefulness. Let any one imagine himself addressing a company of persons occupied in the ordinary cares of life, or having but little acquaintance with literature—such as are by far the majority in our religious assemblies—and aiming with an absorbing earnestness to effect a practical conviction on a subject felt by him to be of vital interest, and would it not seem almost absurd to say *succumb* rather than *yield*, *incarceration* than *imprisonment*, *inculpate* than *blame* or *find fault with*, *deracinate* than *uproot*, or *root out?*"

There is doubtless no language so suitable to be used in presenting religious truth to an assembly of English hearers, as the language of our English Bible, excepting the obsolete words, or words that are no longer in common use, and the words which have been transferred from the original language and not translated. Consequently, it is advisable for teachers of scriptural truth, to accustom themselves to the use of scripture language, and to be familiar with the words, as well as with the doctrines of the Bible.

The Christian teacher then in his labors of teaching, should use his utmost endeavors to make his subject plain to the minds of his hearers. And in doing this, he should study human nature, the prejudices the human mind may be influenced by, and the difficulties that the light of truth has to encounter in entering the dark minds of men. As a wise scribe, he will not only bring out of the treasury things new and old, but he will likewise use his judgment and discretion in illustrating, and applying the truth, that he may, if possible, so present it, that all may understand it. He will find it necessary sometimes to gain his point, in conveying his ideas to all, to repeat the same sentiment and argument in many different forms of expression; all, together so expanding and illustrating the meaning to be conveyed, that it cannot well fail to be understood. While the Christian teacher has but one Christ and one Gospel to preach to all, he has a great variety of dispositions, of mental habits, and of moral disorders among his hearers. Hence, the necessity of discrimination on his part, that he may rightly divide, and successfully apply the truth he teaches in order that it may be made plain to all.

J. Q.

For the Gospel Visitor.

REPENTANCE.

Beloved Brethren:—I feel like writing a short article on a subject that appeared in the October No., of the Visitor. A part of the definition of the word *repentance*, which is given in the article referred to, does not seem to me to be a correct definition of the word. The principal reason of my writing this article, is this: There are persons in this country who take the Visitor, and who hold the same views of repentance that the author of the article alluded to does, and I wish to have the subject properly understood. The definition of repentance alluded to, and the correctness of which I have some doubts, is this: "Repentance is the relinguishing or leaving off of sinful practices, from the conviction that they have offended God by such

actions; a change of mind or a thorough conversion from sin to God; a forsaking of all ungodly lusts; the state of being crucified to the world and the sinful maxims thereof; the setting of the face Zion-ward, and the walking in the narrow path trodden by the Savior." This is a view of repentance that I cannot fully agree with, and I do not think that the Brethren generally hold that view.

I know of persons that claim that doctrine, and I fear to the injury of their hearers. It is sometimes asserted, that all that is necessary for persons to do in order that they may become the children of God, is just to make up their mind to come forward and be baptized, without manifesting any sorrow for their former sinful actions. At least, this would be the inference drawn from the manner in which the scriptures are held forth by some persons.

It is true, repentance and conversion are so closely connected, that they might at first appear to be the same. But when we examine them more closely, we shall see a plain distinction. A man may, for instance, repent, but still not be converted. Convert, is to change; to leave off former actions; to turn from sin to God. Repentance prepares for, and precedes conversion. Christ says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." From this we may infer, that a person may be in great distress, and fully repent of his sins, and still not be changed or converted to God. We cannot in accordance with the gospel say, a person is converted prior to baptism. But he can, and he must repent, before he can become converted. We cannot find from the second chapter of the Acts of the apostles, to the end of the New Testament, that a person is represented as being converted before he is baptized. A person may commit a wrong and repent of the act, and the next opportunity that presents itself to him, he may repeat the wrong again. Now such a person cannot be called a changed or converted person. Again: Our Savior says, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished." From this we can learn, that a person can go so far as to obtain the rest spoken of by the Savior, previous to his taking upon him the yoke, or previous to baptism, and then halt, until the enemy will overtake and lead him from God into bondage or sin. We also learn from this, that a person may fully repent, and still not be converted. Baptism is the fulfillment of the converting act. A man may of course resolve to return to his God, and he must so resolve, before he can enter into a covenant with him; and repentance will cause him to look for help, and this will be the first fruits of repentance.

Just as the apple comes from the blossom; so will a change of mind or conversion follow repentance. Now we cannot say that the blossom is the fruit, but it precedes it, so we may with propriety say, that repentance is the bloom of life, from which will follow, the setting of the face Zion-ward, and the walking in the narrow path trodden by our Lord and Savior.

First, faith, then repentance. From this follows conversion as its offspring. The prodigal was a long time in distress or want, and would have remained so, had he not resolved to return unto his father, and seek his blessing. And when he returned, his father met him, and

blessed him. So it must be with poor sinners. They must see their lost condition, and repent or be sorry for their sins. And when they are then made acquainted with themselves as lost and undone, in order to be relieved of their distress, and to be saved, they will then seek Christ, the only Savior who can save. And if they successfully seek him, they will become renewed in their mind, and be made strong to forsake the sinful vanities of this world, and be enabled to place their affection on things above. S. M.

For the Gospel Visitor.

LOST FOREVER!

Alas!—What heart can conceive, or what tongue express, the pains of those souls that are now enduring the wrath of *God*! If thou couldst ask the thousands in hell what madness brought them thither, many of them would answer, "We thought we were *Christians*, and sure of being saved, till we found ourselves here. We have flattered ourselves into these torments, and now there is no remedy."

Reader, I must in faithfulness tell you, that these false hopes of being saved while thou art living in sin, will prove in the end but a ruinous delusion. There is none of this belief in hell. In this life, though sinners are threatened with the wrath of *God*, yet their hope of escaping bears up their hearts. We can now scarcely speak with the vilest drunkard, or swearer, or scoffer, but he hopes to be saved notwithstanding all his sins.

It is the most pitiable sight this world affords, to see such an ungodly person dying, and to think of his soul and his hopes departing together. With what a sad change he appears in another world! Think, then, how it will aggravate the misery of lost souls, that with the loss of heaven, they shall lose all that hope of it, which now supports them. Besides, they will lose also that false peace of conscience, which makes their present life so easy. Who would think, when we see how quietly the multitude of the ungodly live, that they must very shortly lie down in everlasting flames? They are as free from fears as an obedient believer, and perhaps often have less uneasiness of mind. In this life, when they were told of hell, or when conscience troubled their peace, they had comforters at hand;—their jovial friends, their business, their company, their mirth: They could drink, play, or sleep away their sorrows.

There is none of this in hell, there all these remedies will vanish. They will there lose all their carnal mirth and jovial companions. To meditate and pray now, the fancy would be enough to make them miserable, or run mad. They were wont to think sermons and prayers long. Oh! how will they regret that they thought so, when their doom is fixed for *ever*.

Poor souls: what a misery will that life be when they shall have nothing but sorrow—intense, heart-piercing, multiplied sorrow. Is there one merry heart in hell, or one joyful countenance, or jesting tongue? How will it even cut them to the heart to look each other in the face? What an interview will there be, when they shall be heard cursing the day that they ever saw one another? But the torments of lost souls must be extreme, because they are the effects of divine vengeance, God, being infinitely just, as well as abundant in mercy, has himself appointed them for those who reject Christ. As it was no less than *God*

whom they offended, so it is no less than *God* who will punish them for their offences. If it were but a creature with whom they had to do, they might bear it better; but "It is a fearful thing to fall into the hands of the living *God*!" Heb. 10: 31.

Consider also, that the body and soul will suffer together. The body must bear its part, but the soul being of a more excellent nature than the body, its torments will far exceed those of the body. That body which was so carefully attended to, so tenderly cherished, so curiously dressed, what must it then endure! Those ears which were accustomed to music and songs, shall hear the shrieks and cries of their wretched companions; children crying out against their parents, who gave them encouragement and example in evil; husbands and wives, masters and servants, ministers and people, magistrates and subjects charging their misery one upon another, for discouragement in duty; for, conniving at sin, and being silent when they should have plainly foretold the danger. Thus will soul and body be companions in everlasting misery and woe! But the greatest aggravations of these torments will be their *eternity*. When a thousand years and ages are past, they are as fresh to begin over again as the first day. If there were any hope of an end, it would ease lost souls to forsee it; but for *ever* is an intolerable thought. They were never weary of sinning, nor will *God* ever be weary of punishing; they never heartily repented of sin, so *God* will never repent of his judgments. They broke the laws of the eternal *God*, and therefore shall suffer eternal misery.

Why does the approach of death so much alarm thee! Why does the thought or mention of hell occasion thee so much uneasiness? If the bare idea be grievous, what must it be to endure the torments themselves for ever? Is it not an intolerable thing to burn part of thy body by holding it in the fire? What then will it be to suffer ten thousand times more, for ever in the pit of misery, where thou shalt have no other company than devils and condemned spirits, and shalt not only see them, but be tormented with them, and by them night and day, for ever! Reader, if thou art to this in earnest about the things of this life; if thou art sick, or in pain what serious complaints dost thou make! If thou art poor, how hard thou dost labor for a livelihood! And is not the business of thy salvation of far greater moment? If one of thine acquaintance should come from the dead, and tell thee he suffered the torments of hell for the very sins that thou art guilty of, what a change would take place in thy heart, what a different man thou wouldst afterwards be? If thou hadst seen the judgement-seat, and the books opened, and the wicked trembling on the left hand of the Judge, and the godly rejoicing on the right hand, and their different sentences pronounced, what a different life thou wouldst afterwards lead! This sight thou shalt one day surely see. If thou hadst seen hell opened and all its inhabitants in their dreadful torments, and heaven opened, as Stephen did, Acts 7: 56, and all the Saints triumphing in glory, what a holy life wouldst thou lead after such sights? These thou wilt see before long. If thou hadst endured one year, or one day, or one hour, the torment thou now hearest of, how seriously wouldst thou speak of hell, and pray against it? If thou know this were the last day thou wouldst have to live, how piously wouldst thou spend it?

Now, reader, let me solemnly ask thee, what sayest thou to all this? Thou art

standing this day on the brink of eternity. Wilt thou still continue in thy downward road to hell's destruction—to be lost for ever & ever? Remember *God* is in earnest with thee now, and probably will cut thee off shortly with his wrath. What! shall heaven be utterly lost to thee! shall the gates of hell be closed on thee for ever? Trifle no longer, Remember, death is at hand, judgment comes next, and after that, an eternity of happiness or misery! If thou die impenitent, unpardoned, and unsanctified, hell is thy portion *for ever! for ever! for ever more!*

Dost thou then inquire, "How can I escape the wrath to come? What must I do to be saved?" Acts 16, 30. Let me tell thee in reply, if thou art really sincere, and in earnest, and feel thyself a lost sinner, guilty and condemned before *God*; and if thou really desire to be saved, then hearken unto the only way of salvation.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. He died in the place of sinners, as their substitute; so that God can now be just, and the justifier of him that believeth in Jesus. Rom. 3: 26. Repent, therefore, and forsake thy sins, flee unto Jesus Christ for pardon; for he says, "Him that cometh unto me, I will in no wise cast out." John 6: 37.

Delay not one moment, lest God's anger consume thee, and tear thee in pieces, and there be none to deliver thee. Ps. 50: 22. While the door of mercy is open, hasten unto Christ, and he will receive thee. Retire to thy room, fall down on thy knees, and when none but *God* can see thee, cry mightily unto the Lord for mercy. Plead the merits of Christ—pray fervently from the bottom of thy heart, that he would give thee his holy Spirit, and create in thee desires after God and holiness, and so prepare thee for heaven, and save thy soul forever.

Remember the blood of Christ alone can cleanse thee from all sin. 1 John 1: 7. He alone can save thee from the dreadful wrath of God; for he came into the world to save sinners. 1 Tim. 1: 15 Trembling sinner, thou needest not despair. Come to Christ and be saved. Remember, life is uncertain. Health is uncertain. Now, while thou hast both, set about thy salvation in earnest. Christ will pardon thee, and will give thee true peace of mind in this life, and when thou shalt die, thou shalt dwell with him in heaven, in perfect happiness throughout the countless ages of eternity.

Fathers, have you children, who never heard you pray? Mothers have you daughters who never heard your voice in prayer to the great High Priest in their behalf?

Your children may rise up against you in the day of judgment, and say, Father, I never heard you pray for me, you never forewarned me of this day; no, you showed to me an ungodly way by your example. Oh father, return to Jesus! I must truly say, I never heard my father pray. But, oh that he might return before it is too late. He is a man of fifty and eight. Near and dear children, who, (if he does not repent) will stand against him at the great day. This will be the case with too many fathers. Yes, and even with mothers. I beg of you then to return, before it is forever too late.

I. L. R.

THE EPISTLE TO DIOGNETUS.

(The following letter addressed by some one of the early Christians, to his friend Diognetus, is a most interesting relic of Christian antiquity. There seems to be nothing knowing of its author but what is gathered from that letter. It seems to be the production of a man of deep thought and of a Christian spirit. He gives us a beautiful picture of the excellence of the Christian life.

The date of the letter has not been satisfactorily fixed, though all authorities give it a high antiquity. Some writers have referred to the apostolic age; Neander, with others refer it to the age immediately succeeding the age of the apostles. Writers generally give it a date as far back as the middle of the second century.)

"I observe, most excellent Diognetus, that you are very curious to become acquainted with the religion of the Christians: and particularly careful to ascertain what God they worship, and what may be their forms of worship; for while they seem to look forward to something beyond this life, fearless of death, they deny the gods of the Greek and disregard the religion of the Jew; but manifest an extraordinary affection one towards another. What, then, is this new institution or form of religion? Why has it made its appearance *now*, and not before? To this inquiry it shall be my happiness to reply, in prayerful reliance upon the blessings of God so to direct that I may have the happiness to hear that you have become a better man; and that you may never have occasion to regret the instructions received.

Christian Paradoxes.—Christians are not distinguished by their place of residence, their language, or their manners; but they inhabit the same cities, use the same forms of speech, and engage in the same pursuits as other men. They neither have any skill in hidden mysteries above other men, nor do they defend any doctrines of men. Dwelling in cities of Greeks and Barbarians, each where his lot is cast, in clothing, food, and manner of life, they follow the customs of their country, and yet they exhibit a life and conversation of wonderful paradoxes. They inhabit their own native land, but only as foreigners and strangers; as citizens, they take part in every thing, but endure all things as strangers; every foreign land is to them their native country; and their native country a foreign land. They marry and rear up their families unlike those who, without natural affection, expose their children to death; they live in common but in chaste observance of their marriage vows. They live in the flesh, but not after the flesh; they dwell on the earth, but have their mansions in heaven; they obey the existing laws, but in their lives they are superior to all law; loving all men, they are persecuted by all; living unknown, they are condemned to death; they are slain, and behold they live; though poor, they make many rich; in want of every thing, they have abundance; in dishonor, they are but esteemed the more; when defamed, they are vindicated; when reviled, they bless; for insolence, they return honor; for well-doing, they are punished as evil-doers, and yet rejoice in their punishments as being made alive. Rejected by the Jews as aliens, they are persecuted by the Greeks; and though hated of all men, none can show cause of enmity against them.

In a word, Christians are in the world what the body is to the soul. As the soul is diffused through all the members, so are these Christians dispersed throughout all the cities in the world. The soul is in the body, though not of

the body; they, though in the world, are not of the world. The soul dwells unseen in the body; so the Christians are known to be in the world, and yet their piety is unseen, unknown. The flesh, without cause, wars against the spirit, because this is opposed to the indulgence of sinful pleasures; so the world unjustly hates these Christians, because they oppose the pleasures of the world. As the soul loveth its own flesh and the members that war against it, so Christians love those that hate them; the soul upholds the body in which it is detained, so the Christians preserve the world in which they are imprisoned. The soul, itself immortal, inhabits this perishable tabernacle of the flesh, so they inhabit these dying bodies, confidently expecting this corruptible to put on incorruption. The soul, debased, impaired by sense, only triumphs the more; so the Christians, the more they are reduced by persecution, only increase the more.

The mission of Christ our Lord.—God has imposed upon the Christian responsibilities which he can neither disown nor reject; not, indeed, of an earthly or perishable character, nor pertaining to human institutions, but resulting from his truth, his holy word, he has mysteriously implanted in their hearts. Not, again, as though he had sent any subordinate minister of his, as an angel or potentate, intrusted either with divine or earthly power; but he has sent Him who is the Creator and Governor of all things: who setteth bounds to the sea that it cannot pass, and directeth the stars of heaven in their courses; whom the sun and moon obey in their appointed place, and to whom all things are subject; the heavens above and all that are therein; the earth, the sea, and all that in them is, and the world beneath them. Has God, then, done all this that he might reign in terror as a tyrant? Far from it; but to rule in meekness and gentleness. As a sovereign God has sent his son to execute his office as a King; as God, to be the Savior of man; & as a servant, to learn obedience and do no violence; for violence belongs not to God. In mercy, he has sent him to fulfil the kind offices of invitation and of love, not to sit in judgment; but he will yet commission him to go forth in judgment, and who then shall be able to abide his coming?

How miserable was the condition of men, before the coming of Him that was sent? What knowledge had they of God? Fire, water, the elements, or some created thing undistinguished from other works of creation, they acknowledged as their god. Of God himself no man knew any thing; but he revealed himself through faith, by which alone God is seen. For the Supreme Ruler and Governor of all things ever was, and is, and will be merciful and gracious, true and faithful, and long suffering. Fulfiling his holy will in mysterious darkness, he seemed not to regard the affairs of men. But when, through his beloved Son, he began to reveal the things he had from the beginning prepared for us, he freely gave us all things and made us partakers of his benefits.

God, in former times, had left us to walk after our own lusts; not, indeed, himself having pleasure in our sins, but that he might awaken the consciousness of guilt and cause us to see how unworthy we were of life, and thus be prepared to receive his grace. Having in this manner manifested our unworthiness of the kingdom of God, we are made partakers of it by his power.—When the measure of our iniquities was full, and it was made apparent that the

wages thereof was death; when the fullness of time, appointed of God for revealing his powerful grace, had come, then, of his transcendent love, neither exercising his displeasure toward us, nor casting us off, nor remembering our transgressions against us, but in his long-suffering bearing with us, he took upon himself our sins. He gave his only Son to be a ransom for us—the righteous, for the unrighteous; the holy, for the unholy; the just, for the unjust; the immortal, for the mortal. What but his righteousness can hide our sins? Or, by whom can we, in our impiety and transgression, be justified, save by the only begotten Son of God? Delightful change! What unsearchable wisdom! what unspeakable blessings! that one righteous person should put away the sins of many and justify them by his own righteousness. Having first shown the impossibility of obtaining salvation ourselves, and then offered a Savior able to save to the uttermost, he now challenges our faith in him as our Creator and Preserver, our Counsellor and great Physician, as our wisdom, honor, glory, strength, and salvation, that we should be careful for nothing pertaining to this life.

The Happiness of Religion.—

Would you, Diognetus, but receive this faith, then you should know the grace of God. For God, who has indeed loved us, for whom he made the world, subjecting all that are therein unto us, whom alone he has created in his own image and endowed with intelligence to know him, and to whom he has sent his only begotten Son, will surely grant his heavenly kingdom to all that love him. Did you but know him, with what joy would you be filled! How would you love him who first loved you, and pattern after his benevolence!—Marvel not that man should be conformed to God. For it is not by authority over others, not by wealth or power, that you find happiness, or become assimilated to God, but by bearing the burdens of your neighbor, by condescension and kindness to inferiors, and imparting to the needy according as God in his good providence has given to you: by so doing you may become godlike in the Christian virtues. Then, while yet on earth, you shall see him that reigns in heaven. Then shall you begin to speak forth the mysteries of God. Then shall you admire and love those who are persecuted for their fidelity to God. Then shall you rebuke the deceitfulness of the world, when you have your conversation in heaven, when, regardless of that which only seems to be death, you shall fear that dreadful death which will consign to everlasting fire, and punish to the end those that may be delivered up to it."

REBELLION IN BRITISH INDIA.

It is not pleasant to the tender feelings of the Christian, to contemplate scenes of human suffering and carnage; but although it may not be pleasant, it is often profitable, in calling out our sympathies for the suffering, in awakening gratitude in our hearts to God for our freedom from the evils, and in causing us to avoid the power of the wicked one "who was a murderer from the beginning," and to whose influence over men, all such destruction of life is to be traced. We shall therefore give our readers a brief sketch of the state of things that now exists in India, and that has existed there for some time.

A most alarming rebellion has been in progress for several months among

the *Sepoys* against the British government. These Sepoys are natives of India, employed as soldiers in the service of the English. The rebellion has principally existed in the northern part of British India. The number of native inhabitants in India over which England claims authority, is about one hundred and fifty millions, while the number of Europeans is only about one hundred thousand. When we look at the disparity of numbers between the natives and Europeans, there being for every European fifteen hundred natives, and remember that the latter are the embittered foes of the former, we are not surprised that the Europeans should feel their condition to be one of extreme danger, and that they should look with trembling anxiety to England for deliverance from a danger so threatening.

The centre of revolt, and the theater upon which have been acted some of the most bloody scenes in this horrible affair, is DELHI.—This city has several times been destroyed, but it still contains it is said about two hundred thousand inhabitants. Many other places have likewise been visited with the fell spirit of rebellion. The Sepoys are said to be a pampered army of high caste men, who have been long ripe for disaffection and revolt. The immediate cause of provocation, which first led to the outbreak of the spirit of insubordination, was this: The Sepoys profess Braminism and Mohammedism as their religions. Now to the Brahmin the cow is a sacred animal; and the Mohammedan regards the hog as unclean.—Consequently, the religious faith of both, prohibited the use of all parts of these animals. And as the officers under the English government provided the fat of these animals for the soldiers to use as grease for the cartridges, the Sepoys could not use that fat, without violating the principles of their religious faith, and without the loss of caste; hence, their revolt. From the fact that the objectionable article was withdrawn, and as the British government has winked at many of the idolatrous customs of the natives of India, it does not seem that any offence was intended to be given to the Sepoys in relation to the cartridge affair. But though the cause of offence was withdrawn, the native soldiers were not satisfied but apparently pleased that they had the semblance of a cause that justified their revolt, they used it, and succeeded in bringing about the disaffection that now reigns in British India to the great terror of many of the inhabitants.

The letters from India give details of the most shocking butchery to which the Europeans are subjected by the Sepoys. There are tragedies committed, which human nature sunk to the lowest degree of depravity, unassisted by satanic power, would be unequal to. And while the natives are exhibiting the most fiendish cruelty, some of the Europeans seem drunk with vengeance, and anxious to have satisfaction upon the murderers of their friends. We will give a few extracts from letters detailing some of the particulars of the outrages committed.

A missionary writing from Benares, says, "The atrocities committed at Jhansi and other places are appalling. When I think of the number murdered, many with the utmost barbarity—when I think of the sufferings many have endured, and of the loss of all their property to which they have been called—when I look over the country to so great an extent given up to the horrors of anarchy, and the unutterable sufferings at the present moment of so many

of the children of the soil, I feel as if the horror of great darkness was falling upon me. When I look at my books I feel as if I could read none of them but the Book of books, which I never felt so precious."

A letter from Calcutta says, "Imagine the father of a family, bound hand and foot, compelled to witness the dishonor of his wife, the lifeless remains of his (not born !) babe hung round his neck. The villains, still thinking something wanting to aggravate his feelings of horror and dismay, severed the head from the body of the mother, and bound this also around his neck, taunting him with all the obscene language the native dialect so readily furnishes, until they thought he was dying, and when, fearing they might lose the last opportunity of torturing the man, a dagger was plunged into his heart, and he died, with the heads of all those he held most dear on this earth resting lifelessly upon his breast. We have related but one instance only amongst the many that have come to our knowledge, whereas almost every act of these villains has been marked with something equally horrible."

Cawnpore,, an important military station, was likewise the scene of a horrible slaughter. The whole European population of the place, including civilians, merchants, shopkeepers, engineers, pensioners and their families to the number of about six hundred, were the victims of Nena Sahib's army of 13,000 Sepoys. At this place two hundred women and children were beheaded and thrown into a well. When the British army obtained possession of the place, and ascertained the fact, the mouth of the well was closed as a grave for those who were thrown into it, and thus two hundred human bodies rested in one grave!

We may judge of the dreadful fears, this cruelty has produced in the minds of foreigners, from the following circumstances: There was an American Missionary at Allahabad, a Mr. Hay, who says he had made up his mind, after much prayer and thought to shoot his wife, his two little girls, and himself, rather than fall alive into the hands of those wretches. His wife agreed, and was comforted at the thought. While we feel like sympathizing with the suffering in India, and would make every allowance for frail human nature that a charity as broad as that of the gospel will permit, we are really sorry for the honor of that religion which Mr. Hay professes to be the preacher of in a heathen land, that he should ever for a moment entertain such thoughts. If missionaries in India who countenance such thoughts as these, survive the present dangers to which they are exposed, they had better retire from the missionary field and seek an employment for which they are better qualified.

A number of missionaries has been murdered, and a considerable amount of property belonging to the missionary society destroyed. It is thought that it will take years to regain what has been lost to the missionary cause by the revolt in India. Some of the civil officers in the English government seem to blame the missionaries for the rebellion that has taken place. While others charge it upon the government. It is more than likely that England has not showed the interest she should have done in removing the grievances, and in promoting without partiality the welfare of all classes of her subjects in India. She claims the character of a Christian nation, and with this high profession, if she disregards the suffering condition of the least of her subjects, she offends that God who is not indifferent to the condition of any of his creatures, and she must expect to

meet his judgments. No nation can abuse its power by oppressing its subjects, or by promoting the interests of one class at the expense of the comforts of another, without sooner or later incurring the displeasure of the Almighty. And what form can that displeasure assume more terrifying to a nation, than for that nation to be given up to the horrors of a civil war, or to suffer the restraints to be removed for the pent up passions of the human heart, sore with the endurance of wrong, to break forth in their fury, as has been the case in India?

England is also censured, even by her own subjects for encouraging indirectly if not directly, various forms of evil among her native subjects in India. The following is an acknowledgment of one of good authority in England:

"We have made roads and build bridges for the accommodation of idol processions, and have left the highways for the accommodation of travellers and for the commerce of the country without repair, and next to impassable. We have promoted the growth and sale of opium, which even the tyrant Tippoo suppressed because of its ruinous effects on the population."

"The agonies through which we have been passing the last few months, and of which we have not yet seen the end, are the penalty of the ban placed on Christianity, and the encouragement given to Paganism in its various forms by the British Government in India."

England is very sanguine in her expectations of success in subduing her rebel subjects in India. And if her measures are not interfered with by any new European difficulties, she no doubt will succeed. But before success is realized, much blood may yet be shed, much money expended, and a considerable length of time may elapse. Many in America as well as in England, look with interest for news from India because of the friends they have there.

J. Q.

THE MORMONS.

The dark cloud that has been for some time gathering over the western extremity of our country, continues to grow more threatening in its aspects. We allude to the anticipated difficulties with the Mormons. The hostile attitude to the government and laws of the United States, which they seemed to be assuming, we were formerly inclined to think was only a pretension, and designed merely for a show. But from later movements among them, and from declarations made by their leading men, we are forced to the painful conclusion that they really do contemplate resistance to the general government. The fact that they are closing their places of worship in the states, and discontinuing their periodicals, and making preparations for leaving the states, shows they anticipate some event, which may make their presence desirable in Utah. Accounts from the cities of Newyork and Philadelphia, and from other places in the east, represent them to be making preparations for leaving those places. Intelligence received from Utah, plainly shows that it is the determination of the Mormons to oppose the entrance of the United States army into their territory should they attempt it.

Captain Van Vliet, a member of general Harney's staff, was sent by the general to Utah, to collect information concerning the inhabitants, and the routes to the Territory, &c., and to make a report accordingly. From him it appears that a determination to resist the entrance of the newly appointed

officers for the Territory, and of the United States army into Utah, is unanimous among the people of the Territory.

The determination which they freely expressed was this: to oppose at all hazards the entrance of the troops this fall. When they were reminded that in case they should effectually prevent the troops from entering this fall, a force would then be sent that all the people of the Territory could not resist, they answered that they had considered all that, and that when such a force had entered the passes into the Territory, they would enter a valley in which not one shrub would be green nor one stone remain upon another. They took pains to show the Captain their gardens and vineyards, their harvest, barns, houses, and live stock, and to contrast their present prosperity with the scene of desolation which would follow if the United States troops succeeded in obtaining an admittance into the Territory.

They told him they would regard the entrance of the troops into the territory as the beginning of sufferings similar to those which they had experienced on former occasions; that they had learned a lesson from experience, and would now meet the aggression at the commencement. Brigham Young remarked repeatedly that this was the most glorious era of his faith, and that a happier day never dawned on Mormonism than that in which the advance of the troops was ordered, for the more his church was persecuted the more it would thrive.

On Sunday Captain Van Vliet was invited to attend religious service, and he accepted the invitation. He estimated the audience to exceed 4,500. At the close of the service, the speaker, Mr. Taylor, called the attention of the people to the Captain, and alluded to his business, and then proposed, in order that the Captain might know the determination of the people, that all those present who were willing to raze their houses, burn their crops, pull down what they had passed ten years in building up, make their beautiful valley a desert, and retreat to the mountains, in case the troops should force an entrance, would rise; and the whole audience without one exception rose, showing that they were absolutely unanimous.

We will present some extracts from a discourse delivered by President Kimball on the 30th of August, showing the rebellious spirit of the Mormons. In referring to the officers appointed by the National Government for the Territory of Utah, he says:

"I am giving you a little of my feelings, for I want you to know that you are under no more obligations to receive those men than Bro. Brigham's family is to receive another man, and reject him as their husband, their father, their friend and benefactor.

I know that what I have said has informed many of your minds, and I choose to present my ideas by comparison.

I have a right to say the Gentiles shall never rule over me, although this people might admit of their coming here. I have a right to say also that we shall never be ruled over by them from this day forth, while grass grows or water runs; never, no never. [Voices, "Amen."]

Well, we have got to sustain Amens and we have got to sustain these vows. You, ladies, too, will certainly have to do your part or back out. I told you last Sunday to arm yourselves, and if you cannot do it any other way, sell some of your fine bonnets, fine dresses, and buy yourselves a good dirk, a pistol, or some other instrument of war.

Arm your boys and arm yourselves universally, and that, too, with the weapons of war, for we may be brought to the test to see if we will stand up to the line.

Now I will tell you, I have about a hundred shots on hand all the time; three or four fifteen-shooters and three or four revolvers right in the room where I sleep, and the devil does not like to sleep there, for he is afraid they will go off half cocked.

If you lay a bowie knife or a loaded revolver under your pillow every night, you will not have many unpleasant dreams, nor be troubled with the nightmare, for there is nothing that the devil is so much afraid of as a weapon of death.

You may take this as some of Heber's wild visions, if you please. I have acknowledged myself as one of the people, and now I say we will take our own name, and we will not be false named any more. We are the kingdom of God, and we are the *State of Deseret*, and we will have you, Bro. Brigham, as our Governor just so long as you live. We will not have any other Governor."

This is a specimen of their discourses to their people. Governor Young's discourses are of the same character. There is much low and profane language used by them, especially when speaking of the Gentiles, as they call all those who are not Mormons.

Whether the Mormons would actually offer resistance to the United States troops, is uncertain. It is evident they are making preparations and many threats. It would appear to reflecting minds that for them to put themselves in a hostile position against the national Government must be the height of folly. But to the Mormons it may not appear so. Many of them are wild enthusiasts, and such acting under what they imagine to be a divine guidance, will run into ruin and see no danger whatever. When we consider the wild delusion under which they are acting we can conceive of no absurd measure but what they may adopt. We cannot contemplate their case but with deep sorrow, when thinking of what they must probably suffer for their enthusiastic attachment to a worse than vain system of religion,—a system of gross wickedness, scarcely ever exceeded in enormity by any assuming the garb of Christianity. Their history, however, may be instructive. When we see their credulity concerning the Book of Mormon, a primary part of their faith, we see a foundation laid in the very outset, for the wild delusions they have already exhibited, and for the still wilder to which they seem to be tending. If the human mind accepts of one single proposition, without truth to support it, there is no telling how many more it may accept. Hence, we cannot be too much on our guard against the admission of error into the mind.

J. Q.

NONRESISTANCE.

Shall the Brethren avail themselves of the protection of the civil law in preserving order at their Meetings?

Dearly beloved Brethren: It is very seldom I am at home on Sabbath days, but this is an unusually rainy one. But still I desire to improve it in some way if I can to the glory of God and in defence of his word, if not in the congregation publicly. I may perhaps gather up a little testimony if not to be heard, it may be seen, if you think proper for it to appear, or have a little place in the Visitor.

I do not design to be lengthy, for I am not in favor of such lengthy commu-

nications. There are a great many subjects brought up, and questions proposed in the Visitor, and subjects and questions too of great importance.—In the Sept. No. question No. 4 is an important one, and should receive the prayerful consideration of the brotherhood. "We shall be pleased to have the views of the brethren on the subject," (is your closing remark.)

The question is this: Is it right to encourage officers of the law to keep order at our lovefeasts, and to return persons who disturb such meetings; or is it best to let them do whatever they can to disturb our meetings, and bear it all without using the law? The brother or writer says, it "seems to be perfectly right, to encourage, and even appoint officers of the law to punish the offenders, and thereby have quiet meetings, and do the erring ones a kindness &c. He says we have laws to protect us in our religious exercises, and if we do not use it in cases of necessity, I think we do not do our duty. Some of us heard something at the yearly meeting, about taking the law in cases of stern necessity." But this we find to be a very critical matter to know exactly when it is necessary to take the law, or when stern necessity demands it, in order to do our duty. Generally speaking, our religious exercises are very seldom disturbed, in our part of the country, at least. Sometimes at lovefeasts when great crowds are assembled, they are noisy out doors, but never with a view to disturb or molest us. And our common meetings are orderly and quiet, and I verily believe, it is because we profess the nonresisting principles. For there are other denominations of Christian worshipers who are troubled much, and who are continually handing over to the officers of the law, the offenders, to be punished in order to have quiet meetings. But it seems to me to have a contrary effect upon the offending ones. They do not look upon it as an act of "kindness," and only seek to be revenged in making more disturbances. In some of those meetings it is common to hear the preacher call out for the constable to do his duty, when, perhaps, only a couple of young men whispered a little in entering the house. I. P. H. thinks it is not necessary that the brethren take the law in hand, if they will only inform the proper officers, these will act.

Now it would seem to me very strange, and yet more inconsistent, in one of our meetings to be calling for the officers of the law to protect us, and to preserve order. Inconsistent, because we profess to be a self-denying, and nonresistant people; at least I always had such an idea. If not so, I have got into the wrong church. But I must hasten on with my testimony, or I will be too tedious and lengthy. You wish the brethrens' views on the subject. They will not be worth much if they are not based on the teachings of the dear Redeemer and his holy apostles.

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. John 18: 36. Compare this with Mat. 10: 16. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." And they went into a village of the Samaritans, and they did not receive him, and when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them? But he turned, and rebuked them, and said, ye know not

what manner of spirit ye are of. For the son of man is not come to destroy men's lives, but to save them. In case of the ear that was smote off, Jesus said, put up again thy sword into its place. For all those that take the sword, shall perish with the sword. Thinkest thou that I cannot pray to my heavenly Father, and he shall presently give me more than twelve legions of angels. The woman taken in adultery, after her accusers had declined executing the penalty, Jesus said; neither do I condemn thee: go, and sin no more. Not to resist evil with evil, must be the invariable rule of action for Christ's disciples for ever.

"For the wrath of man worketh not the righteousness of God." Evil cannot be overcome with evil. "Bless them which persecute you: bless, and curse not." "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord." "Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . . and they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit." "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." "Follow peace with all men, and holiness, without which no man shall see the Lord." "This is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully." "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps: Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously." And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled. . . For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ hath also once suffered for sins, the just for the unjust." "He that saith he abideth in him, ought himself also to walk even as he walked."

In your answer, commencing with the words, "We admire the lamb-like disposition of the Savior, and the forbearing and forgiving spirit which the Holy Ghost breathes through the preceptive parts of the Christian scripture; and the thought of using the compulsory power of the law to prevent people from doing that which may interfere with our peace and safety, is to us very distressing; consequently, we shall, if God will give us grace to do so, suffer considerable before we appeal to law, and this we think it would be best for

all to do, and not to be too ready to threaten our enemies with the penalty of the law." So far I am perfectly agreed with you, for Paul says of the Savior, as I have already noticed, "When he suffered, he threatened not.' You seem to think, however, that there are encouragements in the Scriptures, or that the Scriptures seem to justify us in resorting to the Civil law for protection.

Certainly the apostle Paul when apprehended at Jerusalem, had a right to plead his innocence, or put himself under the protection of the Roman law. But we often hear it said (by those Christians who oppose the doctrine of nonresistance) that Paul resorted to the law. Adin Ballou says, in a work on Christian non-resistance, that "this is a false view of the facts. Did Paul ever commence a prosecution at law for the redress of injuries perpetrated on his person, property, or rights? Did he ever apply to the civil or military authorities for personal protection when at large pursuing his usual avocations?—Never; such a case is not on record." But Adin Ballou's views are worth no more than the Brethren's or any other person's if not based on scriptural grounds. But he sustains himself, and his arguments faithfully from the testimony of the Savior and his holy apostles.

But I am coming to the close of my sheet, and also to the close of a very rainy day; but not to the close of this interesting and important subject, (the subject upon which I have so imperfectly treated.) Were we to follow it on, and call up the testimony in favor of non-resistance, it would make a book just like that we call the New Testament, the book which we hold as our only creed, and as the man of our counsel.

P. H.

An Address on the Mode of Baptizing.

(The following address on the mode of baptizing, was written by Dr. Judson, an eminent Baptist minister, and a successful missionary in India. His labors among the heathen were extensive. He is the author of a work on baptism, and a translator of the Scriptures into the language of the heathen for whose benefits he labored. Dr. Wayland, his biographer, says of him, "Being the senior missionary of the Baptist churches, and by far the most conspicuous, he illustrated the conception he had formed by setting an example which all subsequent missionaries might most profitably follow." It will be seen from his address, that his investigations into the mode of baptizing, led him to believe that the action of bowing forward in baptism, the mode of baptizing practised by the Brethren, is the mode practised in "apostolic times," and the mode in which Christ was baptized by John.)

There is satisfactory evidence, that believers' baptism constituted a part of primitive Christianity in the British isles. But in subsequent ages, it became extinct, being superseded by the baptism of infants. Immersion, however, maintained its ground, until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previously to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken in the hands of the administrator, and laid under water, in the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backwards under the water. They were probably confirmed in

this idea, by the phrase, "buried in baptism." The consequence has been, that all the Baptists in the world, who have sprung from the English Baptists, have practised the backward posture.

But from the beginning it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that genuflection, (bending of the knees,) which instinctively comes to one's aid, when attempting to bow in that position, until his head was submerged, and then rose by his own effort. This appears from the figures sculptured in bronze and mosaic work, on the walls of the ancient baptisteries of Italy and Constantinople. Those figures represent John the Baptist leaning towards the river; his right hand on the head of the Saviour, as if pressing him down into the water; while the Saviour is about to bow down under the pressure of the hand of John.

The same is evident from the practice of the Greeks, the Armenians, and all the Oriental churches, who have not, like the Christians of countries once overspread with the Roman Catholic heresy, exchanged immersion for sprinkling. All those Oriental churches practise (trine) immersion to the present day, and regard no other application of water as valid baptism. And in the case of adults, they uniformly baptize by bowing forward under the water. Such cases not unfrequently occur, tho' pedobaptism has been long prevalent; for among the Jewish and Mahomedan population of those countries, there are occasional converts to the Christian faith. The primitive mode of baptizing was preserved among the Waldenses and Albigenses also, as appears from the present practice of the German Baptists in the state of Pennsylvania and other parts of the United States. The eastern churches have, it is true, introduced trine immersion, and kneeling, and pouring on water, before or after immersion, and anointing with oil, and other adventitious ceremonies, by which the simplicity of the primitive mode has been marred, and its glory tarnished; but still their testimony in favor of immersion and the forward posture remains unimpaired.

The forward posture, as represented on the walls of ancient baptisteries, and practised by the greater part of christendom to the present day, is further confirmed by sundry notices in ancient authors now extant. One of the most pertinent is that of Tertullian, in the beginning of the third century, who says, 'the Christians of his time were baptized by bowing down, with great simplicity, without pomp or many words.'

It does not seem, that the ancient Christians, and those who have practised the forward posture in subsequent ages, thought that they failed of reaching the full import of the phrase, 'buried in baptism,' though the common mode of burial is by placing the body in a supine posture: As in the quaint saying, that parables are not to be made to run upon all fours, so it is evident, that when a thing is completely covered up in the ground, it is buried, whatever the precise posture may be: It is evident, that if the forward posture in baptism obtained in the apostolic times, the apostle would have used the same figure and said, "buried in baptism.'

It must not be intimated, that the present mode in Great Britain and the United States is, at all, rude or indeco-

rous. It is too prevalent and too highly patronized to be regarded in that light. But when orientals are first informed of our mode, they are filled with great surprise; and when they come to understand it, which they are slow to do, they cannot refrain from smiling, and, not unfrequently, involuntary laughter. When asked, however, whether it is not valid baptism, they will stop a moment, as if much amused with the oddity of the idea; but on second thought, will candidly admit,—'yes, it is certainly valid baptism. If they are put under water, they are certainly baptized; but it is so very, very curious.'

It is the peculiar privilege of the Baptists, to have defended, in every age, the initiatory ordinance of the Christian church, and that, on the simple ground, that so far as the mode is concerned, immersion, however administered, and that alone is valid baptism. Other appendages may have occasionally been added; but they are not regarded as essential. Whether baptism is performed in a baptistery, in a river, or in the sea; whether the candidate be more or less clothed; whether he be immersed forward or backward, if he be immersed, he is baptized. There may be diversity of tastes and preferences; but the fundamental principle remains untouched. The mode generally practised in this country is unquestionably valid and proper. It has also the great advantage of being sustained by prevailing usage. As, however, the evidence is decidedly in favor of the position, that the Lord Jesus was baptized by bowing forward under the hand of John; and as some individuals may prefer following, as nearly as possible, the footsteps of their Lord, I am sure, that all true Baptists will candidly and affectionately respond. We give others the same liberty which we claim for ourselves; let them be gratified.

THE FAMILY - CIRCLE.

MODEST APPAREL.

A lady once asked a minister whether a person might not be fond of dress and ornaments, without being proud. "Madam," replied the minister, "when you see the fox's tail peeping out of the hole, you may be sure the fox is within."

Another lady asked the Rev. John Newton what was the best rule for female dress and behavior.— "Madam," said he, "so dress and so conduct yourself, that persons who have been in your company shall not recollect what you had on." This will generally be the case where singularity of dress is avoided, and where intelligence of mind and gentleness of manners are cultivated.

A minister calling to visit a lady, was detained a long time while she was dressing. At length she made her appearance, bedizened in all the frippery of fashion and folly. The minister was in tears. She asked the cause of his grief' when he replied, "I weep, madam, to think that an immortal being should spend so much of that precious time, which was given her to prepare for eternity, in vainly adorning that body which must soon become a prey to worms." Half an hour is surely sufficient for dressing. Reader, if you spend *hours* in furnishing your *exterior*, your *interior* must be very poorly furnished indeed. If young ladies would spend the hours they consume in dressing, in furnishing their minds with religious information and in the performance of deeds of charity, how much

more happy they would be—how much more useful would be their lives.

Mothers, take care how you bring up your daughters. Let them never imagine that they are made to dress well and show off themselves and their finery at balls and public places. Listen to the following deathbed scene of a young lady of twenty, and tremble for your daughters, if you have encouraged them in the follies of life. As she lay on a bed of death, and had heard from a minister, who was called in, of death, judgment, & eternity, she trembled; and in her dying hour, she called for some of her fine clothes. When they were brought, she looked up to her mother and said, "These have ruined me. You never told me I must die. You taught me that my errand into this world was to be gay and dressy, and to enjoy the vanities of life. What could you mean? You knew I must die and go to judgment. You never told me to read my Bible, or go to church, unless to make a display of some finery. Mother, you have ruined me. Take them away, and keep them as a remembrance of your sin and my sad end." Oh, mothers, if you would not have your daughters hurling consuming thunderbolts like these upon your guilty heads, teach them to "adorn themselves in modest apparel," and to live for eternity!

But the daughters of industry need also to be warned against extravagance in dress and vanity of mind. Where good wages are received, the wives and daughters of working-men are sometimes tempted to expend large sums in dress quite above their station. This is very unwise. By all means be clean and neat in your dress, but do not spend your money on showy or expensive articles. Let your clothing be substantial and becoming; but rather lay aside your money than spend it on extravagant dress. It may be found of great service at a future day, when work may be scarce, or sickness lays its heavy hand on the "bread-winners" of your household.

Young women, servants, factory workers and others, I would beg you to take heed to the word of God, when it enjoins you to 'adorn yourselves in modest apparel, with shamefacedness and sobriety.' Servants, if you would be respected by your employers, avoid trying to dress like ladies. Dress clean'y, modestly, and neatly, as becomes your station, but not 'in gay clothing.' Some girls spend all their wages in outside show, when their interior clothing is quite worn out. Don't you act the vain hypocrite by throwing a showy expensive dress over rags, but be well clothed throughout. Showy dress on you would be the advertisement of a vain mind, which designing men, moving in a sphere above yours, may read and act upon to your everlasting disgrace. Therefore take care: dont hang out the colors of vanity, if you would not wish to be swathed in the rags of infamy. Dear young friends, I seek your highest welfare, when I thus warn you. And that you may have inward principle to guide you, come to Jesus for pardon and the new heart. Learn of Jesus, and, like Him, you will become meek and lowly in heart, and that will preserve you at once from gaudy dress and crooked ways.

A LESSON TO A SCOLDING MOTHER.

A little girl who had witnessed the perplexity of her mother on a certain oc-

casion when her fortitude gave way under severe trial, said,

"Mother, does God ever fret or scold?"

The query was so abrupt and startling, it arrested the mother's attention almost with a shock.

"Why, Lizzie, what makes you ask that question?

"Why, God is good—you know you used to call him the 'Good Man," when I was little—and I should like to know if he ever scolded."

"No, child, no."

"Well, I am glad he don't, for scolding always makes me feel so bad, even if it is not my fault. I don't think I could love God much if he scolded."

The mother felt rebuked before her simple child. Never had she heard so forcible a lecture on the evils of scolding. The words of Lizzie sank deep in her heart, and she turned away from the innocent face of her little one to hide the tears that gathered in her eyes.—Children are quick observers; and Lizzie seeing the effect of her words, hastened to inquire,

"Why do you cry, mother? Was it naughty for me to ask so many questions?"

No, love, it was all right. I was only thinking how bad I had been to scold so much, when my girl could hear and be troubled by it."

"O no, mamma, you are not bad; you are a good mamma; only I wish there were not so many bad things to make you fret and talk like you did just now. It makes me feel away from you so far, as if I could not come near you, as I can when you smile and are kind; and O I sometimes fear I shall be put off so far I never can get back again."

"O Lizzie, don't say that," said the mother, unable longer to repress the tears that had been struggling in her eyes The child wondered what could so affect its parent, but instinctively feeling it was a case requiring sympathy, she reached up and laid her little arms about her mother's neck and whispered, "Mamma, dear, do I make you cry? Do you love me?"

"O yes, I love you more than I can tell," replied the parent, clasping the child to her bosom. "And I will try never to scold again before my little sensitive girl."

"O I am so glad. I can get so near to you when you don't scold; and do you know, mother, I want to love you so much."

This was a most effectual lesson, & the mother felt the force of that passage of Scripture, "Out of the mouth babes have I ordained strength." She never scolded again.

YOUTH'S DEPARTMENT.

FILIAL OBEDIENCE.

"Mother," said a little boy, as nightfall approached, "why may I not go into the street as other boys do? Last night when you sent me to the grocer's, I met John Idler. He asked me why I did not come out every evening and have a good time. I told him mother did not allow it and I must mind my mother."

"Mind your mother," he said, 'you are a great fool, that is no way to be a man. I'll not be under petticoat government. But I told him I must mind my mother, for the Bible said, "Children, obey your parents."

"Who cares for the Bible—that old-fashioned book," he said, "I am going to have my pleasure while I can get it."

"O my son," said the mother, "I am sorry you came in contact with such a wicked boy.—Mark that John Idler, and if you live, you will learn that some fearful thing overtakes him.— Such wicked children never prosper. They seldom live out half their days. Can't you think of some disobedient children, mentioned in the Bible, who came to an untimely end?"

"Yes, mother, I think Eli's sons did."

"Very well; you know, my son, I have given you much instruction on this subject; and now I want you to think about it, recall to mind what I have said to you, and then tell me some of the reasons why children should obey their parents."

"One reason is it makes them much happier. I disobeyed you once and it made me feel so bad. I did not want to eat, nor talk, nor laugh, nor study. And when I met you, and saw you look so sorrowful, yet so lovingly kind and forgiving, I could not hold up my head."

"Very true, my son; a disobedient child is always unhappy. Now you may name one more reason in favor of parental obedience."

"You told me, mother, that when parents had disobedient children they sometimes felt quite discouraged about making efforts for their good. Thus children were sometimes left without restraint to fill up the measure of their iniquity,—to go on in sin and finally to go down to everlasting ruin."

"Yes, while parents pity such incorrigible children, and weep over them, the hope of doing them any good seems in some cases to expire. Fearful, indeed, is the condition of a child who has been so disobedient as to discourage parents from giving them instruction and admonition — as without restraint to leave them to themselves all exposed to the temptations of satan, of their own hearts, and of a wicked world."

"Then, mother, they would leave home, would they not? O what could I do without a home? When school is out I want to come home and hear you talk, and tell you all about the events of the day; and gather around the supper table with the family, and then around the cheerful fireside to get my lessons for the coming day. But if I had been disobedient, had neglected what was required of me at school, had loitered by the way, or played truant, or mingled with bad associates, coming home could have been no pleasure to me."

"True, my son, sin always brings its own punishment, transgressors always find their way hard. And now do you think of another reason why children should be obedient!"

"I think children should be *obedient* because it would be very wicked for them to be *disobedient*. They are required, both by God and their parents, to be obedient, then surely to neglect this duty—to refuse to obey must be very wicked; and God, we know, is angry with the wicked every day."

"Do you recollect, my son, what, under the Jewish dispensation, was to be done to a child that cursed either father or mother?"

"O yes, mother, I do. They were to be put to death, and if they refused to be obedient, all the men of the city were to stone them with stones until they died."

"And how is it now, mother? when children of the present day are guilty of such things they are not put to death, are they?"

No, God does not require that disobedient, wicked children, under the Christian dispensation, should be put to death as they were under the Jewish. Still disobedient children have much to fear, both in relation to this world, and the world to come. Seldom do they live to an advanced period of life, and full often do they come to an untimely end. At an hour when they think not of it are they called to stand before God."—

Friend of Virtue.

Poetry.

For the Gospel Visitor.

TRUTH AND FREEDOM.

By W. D. Gallagher.

He is a freeman whom the truth makes free, and all are slaves beside.—*Cowper.*

For the truth then let us battle,
Whatsoever fate betide;
Long the boast that we are Freemen
We have made and published wide.

He who has the truth and keeps it,
Keeps what not to him belongs.
But performs a selfish action,
That his fellow mortal wrongs.

He who seeks the Truth, and trembles,
At the dangers he must brave,
Is not fit to be a Freeman;
He, at best, is but a Slave.

He who hears the Truth, and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never Be a Man.

Friend, this simple lay who readest,
Be thou not like either them;
But to Truth give utmost freedom,
And the tide it raises, stem.

Bold in speech, and free in action,
Be forever! Time will test,
Of the free souled and the slavish,
Which fulfils life's mission best.

Be thou like the noble Roman;
Scorn the threat that bids thee fear:
Speak! no matter what betide thee;
Let them strike, but bid them hear!

Be thou like the first apostle—
Be thou like heroic Paul;
If a free thought seeks expression,
Speak it boldly—speak it all!

Face thine enemies—accusers;
Scorn the prison, rack or rod!
And if that best truth to utter,
Speak! and leave the rest to God.

CORRESPONDENCE.

My dear Clara: — I send a happy greeting to thee, thy honored husband, and family; praying your children and household may walk in the truth.

As the "love of God," long since bound us together in the "bundle of life," and as we feel a mutual interest in the cause of Christ our divine Sovereign, and in the church, and his people, I purpose to open this correspondence through the Visitor, trusting our 'labor will not be in vain in the Lord.'

"Love without dissimulation" is a precept in a New Testament letter, and well worthy the writer and attention from the reader;—confessed sacred affection is taught in the sentence. In a sacred affection, or pure love, there is no deceit, no vain pretensions, no dissembling, no appearance of cold indifference. When Christianity was first presented to the notice of a heathen world in the practice of its first believers, they expressed their surprise and admiration, saying, "See how these Christians love one another." The apostolic custom, they received from the Lord, and taught the brethren with precept and practice, which sanctifies the meeting together of believers, as the loving, joyful children of one Father, as the peaceful sympathising subjects of the same Lord, is a loving testimony of love;— viz, the "kiss of charity,"— that is divine love, for charity, defined in the Gospel, is the love of God, and the love of man, joined together in the work of God for the good of man.— Therefore the apostolic commandment from Peter, last verse of his first letter,

"Greet ye one another with a kiss of charity." Or in Paul's last letter to Corinth, "Greet ye one another with an holy kiss."

This first circumstance, when the heathen saw Christians meet, struck them; as it was uniformly seen by all in all places,—in persecuting Judea, in proud, polished Rome, in superstitious Athens, every where;—when the rudest Barbarians were converted, they, like Christians, took the Christian to their arms, their homes,— and continued in like precious faith. The world's fashions, everchanging, will affect us in this and other institutions of the religion of our Lord, unless we are firm, and ever keep our eyes on the inscription Jesus himself placed on our gospel banner, "If any man will be my disciple, let him deny himself and follow me." "Let him take up his cross *daily*, and follow me.' I have known it the case when brethren and sisters visited a strange country, it became necessary to say, sometimes, if you wish us to know you are believers, meet us with the apostolic welcome—the holy kiss. But of late we are placed in a different position,, at least in our female world. Now the gay, accomplished devotees of costly splendor, if they count us worthy of any notice, readily meet us with a kiss; neither do I object, "in your patience possess ye your souls." And it has been my experience, that receiving the proffered friendship, and kindly examining my new subject, I found beneath the world's false glitter, a heart that could be broken by the word of God, and sacrifice its pride and vain show, on the meek and lowly Christian altar. However, now if our dear sisters will every where exhibit chaste loving manners, united with neat, sensible attire, their *address* and their *dress* showing the ornament of a meek and quiet spirit," we shall know them from the unthinking crowd, whose hollow ceremony is no deeper than the vain glory of this perishing world. I can readily allow something to difference of taste, the force of habit, and the customs of nations, among whom Christians live, but I do know, I think, that the most splendid attired lady of the far East or South, or the far western squaw, when coming as a true penitent to the feet of Jesus, comes to sacrifice the hard hearted pride, the costly array, the misapplied gold, and the time consuming embroidery, from her person, from henceforth the Lord's. Is not the time here, dear Clara, when the churches ought to ask of the Elders to keep the decrees, sent by the apostles to the churches in their letters.

Please reply to this through the Visitor, on any subject that may edify us, as your heart and life are very dear to us. May the Lord heal thine infirmities.

Yours— S.

'S' will please excuse us for not inserting the above interesting communication before this. We designed to give it to our readers at an earlier day, but through mistake it was not done. Its subject, however, is of that character that it has lost nothing by delay. It is yet in good season. We hope that the respected writer will continue the series of articles of which this seems to be the first. And we also hope that "Clara" will respond. Eds.

* * *

For the Gospel Visitor.

Communicated expressly for the friends of the Gospel Visitor.—

Respected Brethren, subscribers of the Visitor: It is to you I am going to address myself, and I desire you to give me an impartial ear. The seventh volume of the Gospel Visitor is now nearly completed. And we feel like

suggesting a few thoughts upon the subject. Are you willing to try it another volume, or are you agoing to sit dormant, while the Gospel is being spread around you? Do you not like to read news? Do you not like to see the prosperity of the church? Do you not feel like helping to support one Christian periodical among us? And have you not some time to devote to such reading? And lastly, have you not a family that can be benefited by reading such a periodical? If you can answer all of these questions in the negative, I have no more to say.

Let us examine these questions a little more minutely. First, Do you not like to read news? Do you not take a newspaper? If you do, there is no excuse for you, if you do not take the Gospel Visitor. And if you do not take a newspaper, because you do not like to read such papers, still that may be no good excuse for you refusing to take the Gospel Visitor, for it will bring you gospel news, while many of the newspapers talk of but little else but politics, which is not necessary for us now.—Secondly, Do you not like to see the prosperity of the church? Who will answer, no? Whoever does, I am afraid is lukewarm, and he should read the 3d chapter of Revelations. If we want to see the church prosper, let us spread the Visitor throughout the country, that all may know our rules and principles. For I am convinced that there are many persons who know nothing about us as a church. Thirdly, Can you not support your own church's paper? If you cannot, because you feel that you are not able, then you had better not take any paper. And if you feel that you are not able to take any, can you not dispense with some little article worth one dollar, and thus save enough to pay for the Visitor one year. I think I hear some one musing thus: "I guess I will take the Visitor, it only costs one dollar and six cents, and I think I am able to pay that much if I do not read any myself." Good. Fourthly, Have you not time to read the Visitor? Is it necessary for you to work late at night? If not, you may find some little time in the evening to read. Perhaps you may find it not convenient to go to meeting every sabbath, and then it could be read on sabbath. Fifthly, have you not a family that you are bringing up, that may be profited by reading it? If you have not, still take it and give it to some poor person who will thankfully receive it of you.

Let the subscribers and *members of the church generally*, examine these few thoughts impartially, and see if they cannot take the Visitor. Let each of us act as an agent, and see how many *new* subscribers we can get. Let us exert ourselves a little, for I think this is a good work. I have been taking the Visitor the last year, and I like it better than I do any other periodical that I meet with. I will not do without it as long as I can raise a dollar a year to pay for it. I have found fifteen who will take it next year, who have not yet taken it, and I think I can get more. I have a club of twenty five at this time. So the editors may set me down as one that will exert myself to the utmost to procure subscribers for them.

I design to send you for your next volume something on the subject of *Trine Immersion*. It will be written in reference to the grammatical construction of the language of the commission, proving from Scripture the correctness of our mode of baptizing.

To all whom this may concern greeting,
Yours in true Christian friendship,
W. H. Y.

Eaton, Delaware co. Ind.

THE CLOSE OF VOLUME VII.

The present number closes the seventh volume of the Gospel Visitor. We appreciate and humbly acknowledge our indebtedness to the divine favor in a great measure, for the success that has hitherto attended our work. We likewise feel constrained to acknowledge, that it is with pleasure, that we remember the patronage that our brethren have extended to us. They have, in many instances at least, responded to our calls, when we have desired their assistance as agents, to help to enlarge our circulation, in a very effectual manner. And as our whole number is made up of units, each single subscriber has had its influence in supporting the work. The encouragement we have received in the past, and the consciousness we feel of the merit of our work, arising from the object it has in view, make us hopeful for the future.

We, however, are not without some fears, that the curtailment of expenses, which some may judge it necessary to make at this time when we are experiencing a serious derangement of our currency, and sensible stagnation of business in our commercial relations, will produce a discontinuance of patronage, which may seriously affect our subscription list. It is altogether likely that many at the present time, will find it absolutely necessary to curtail their expenditures. And among these, perhaps, there may be some of our readers. And where this economising is found necessary, it should certainly be practised, to save from embarrassments, and still worse occurrences. But that any Christians should begin to lessen their expenditures by withdrawing their support from agencies and institutions designed to further the great cause of Christ in any of its branches, while they continue to purchase articles, and indulge in luxuries, which at all times may be of questionable propriety, is to be lamented as an inconsistency dishonorable to the Christian profession. And yet we are fearful that this is too often done. When our pecuniary affairs require a retrenchment of our expenditures, let the money which is appropriated to religious purposes, be the last called in to be used for other purposes, and not the first. Let us look at the items in the bill of our wearing apparel; perhaps something can be saved here. Let us examine the luxuries of our table; perhaps here there can be a retrenchment. And let us not overlook the expenses necessary to procure the luxuries called for by a disordered appetite, such as Tobacco, &c.; and here no doubt there can be a saving, not only of money, but likewise of the physical organs. When there has been retrenchment practiced in procuring all that we may think it necessary to provide for the outward man, to as great an extent as we may judge we are safe in going, and if we are forced to practise still greater economy to meet our liabilities, then let us seriously examine to see how much we can save from the amount we have been expending for procuring mental food for the mind, and spiritual edification for the soul. And if you are well satisfied that there are causes to which the dollars which have hitherto been applied in supporting the Gospel Visitor, and other similar instrumentalities used for promoting Christian edification and knowledge, may be applied with greater benefit and greater propriety, then may such dollars be so applied, and may God's blessing follow them.

It may be thought by some that motives of self-interest have prompted us to write as we have done. It is true, that as our temporal interests at present are closely connected with the publication of the

Gospel Visitor, when viewing it in the light of those interests, we cannot be indifferent to its success. And as our present subscription list does not afford us more than a moderate compensation for the labor and capital employed in the work, a material reduction of that list could not but have an unfavorable effect upon our pecuniary affairs.

But we think we may, and that we can, with a good conscience say, that our temporal interest is not the only, nor the principal cause why we ardently desire success and prosperity to attend the Gospel Visitor. We feel that the honor, the prosperity, and the usefulness of our beloved Zion are in some degree and in some respects connected with the success of our periodical. And the thought, that our Brotherhood, numbering nearly and perhaps upwards of twenty thousand members, and possessing ample wealth to meet all demands, should not be willing to sustain a Christian periodical among us, would be to us humiliating, and painful in the extreme. But to fail for want of support, we hope the Visitor never will. Nevertheless, our experience is such, that we find it necessary to call the attention of our Brethren to the subject.

We therefore, once more request our friends, and especially those who have hitherto taken an active part in behalf of the Visitor, to give us their assistance by presenting it to their neighbors and friends. Should any of those who have hitherto been acting as agents for us, find it inconvenient to act longer in that capacity, they will please to see that some one attends to the subject. It is desirable that in every community where brethren reside, some one should take an active part in the matter. Let none be overpersuaded to take it. Only let it be kindly and faithfully presented. And will not each one of those, for it seems there are such, who find it necessary to discontinue it, endeavor to get some one else to take it in his place.

We hope that those brethren who feel like favoring us with their labors in procuring subscribers for the Gospel Visitor, will do it at as early a day as possible.

We shall still use our utmost endeavors to make our periodical worthy of support, and to make each succeeding volume an improvement on the past.—Then instead of bidding adieu to our present subscribers, we kindly invite them to continue their patronage to our work, and hope to have the pleasure of recording their names with many others on our subscription books for the new volume of the Gospel Visitor, which is to commence, the Lord willing, on the first of January, in the year eighteen hundred and fifty eight.

And this we pray, "that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

☞We find it necessary to repeat our request to all who are indebted to us either for Hymnbooks or for the Gospel Visitor, to send at their earliest convenience the amount due us. We are at this time in much need of funds, and a compliance with this request will be a great accommodation to us. We sincerely hope that this will meet with a favorable and early response.

☞Our agents and subscribers will please do the best for us they can in re-

gard to the kind of money they send us, when sending remittances. In sending gold coin, it should be well secured in a good envelope. Considerable amounts can be remitted in drafts. In sending notes, be sure they are of solvent banks, or such as are current, and if possible, send us money that is of par value.

THE RAINBOW.

"Oft as the Rainbow's glittering span,
Shall sparkle on the stormy sky;
My gracious covenant made with man,
I do confirm—he shall not die!"

Thy word of promise, Lord, we hear,
When over head the tempest breaks,
It falls like music on the ear,—
But oh, a nobler hope it wakes!

For thou unto thy church hast giv'n,
Promise of mercies dearer still;
And wilt thou set thy bow in heav'n,
Yet fail those mercies to fulfil?

No! thou wilt make each promise good,
In the bestowment of thy grace;
And never shall temptation's flood
O'erwhelm the soul that seeks thy face.

OBITUARY.

[We adopt the following from an exchange: "If we condense an obituary, or omit some of the poetry, it will be out of no disrespect to the writer, nor for want of sympathy with the bereaved. It is strange that such disclaimers should be necessary: omission and condensation are inevitable when obituaries are long, or when many are on hand."]

DIED in Clermont co. O. September first Sist ELIZABETH COUSTER, aged 80 years, 6 mo. & 16 days. She was a member for more than 60 years, and led a quiet, Christian life till the day of her death. She was struck speechless, while at the supper-table, and in about 8 hours afterwards she expired. Funeral text: Rev. 14: 13.

What is it for a saint to die,
That we the thought should fear?
'Tis but to pass the heavenly sky,
And leave pollution here.

True, Jordan's stream is wondrous deep,
And Canaan's walls are high;
But he that guards us while we sleep,
Can guide us when we die.

A parting world, a gaping tomb,
Corruption and disease
Are thorny paths to heav'n our home,
And doors to endless bliss.

Eternal glory just before,
And Jesus waiting there,
A heav'nly gale to waft us o'er;
What have the saints to fear?

I. M.

Died in Carroll co. Ills. September 15, after a short illness DANIEL ARNOLD, one of the early settlers and a much respected friend and neighbor, leaving behind a widow and seven children. Age not given.

A sudden death.

Died in Mt. Carroll, Carroll Co. Ill. on the 30th September, our much esteemed brother DAVID EMMERT, aged 53 years. He was at the time of his death about a half a mile from home, his son and several men were with him. As he was about returning to his house, he fell dead, apparently without a struggle. He settled in this country in 1839, and did much in building up the church here, and in improving the neighborhood. His death leaves a vacancy which can not be easily filled. He was called to the ministry about four years ago, and we trust he was instrumental in turning many from the error of their ways. He leaves a large community with a widow and eight children to mourn their loss. He was a kind husband and father in his family. His funeral was attended by a large procession.

C. L.

Died in Bachelor's Run church, Carroll Co. Indiana, August 7th., sister ELIZABETH THOMPSON, wife of br. E. THOMPSON, aged 30 years 5 months and 19 days. She was a faithful member of the church. We feel that we need not sorrow as those which have no hope.

Died in Butler Co Iowa, August 19th., ALLEN, son of br. William and sister Mary Kingery, aged about 4 years. Just one month after, died SARAH ELIZABETH, daughter of the same parents, aged nearly 2 years.

Died in South Bend, Indiana, October 6th., EDDY, son of Clement and Charity Studebaker, aged one year 4 months and 8 days.

Little Eddy, is no more,
For his pilgrimage is o'er;
Glory, glory, is his theme,
With the saints in high esteem.

Little Eddy you shall see,
Parents, if you holy be,—
In the realms of glory meet,
And your little Eddy greet.

G. W.

Died in Nimishillen church, Stark co. O. November 8, 1857. Sister MARY MOHLER, aged 72 y. 10 m. and 20 days. Funeral text: Phil. 1, 21.

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The End.

MINUTES OF THE YEARLY MEETING

OF THE BRETHREN,

HELD WITH BR. DANIEL WOLF, WASHINGTON CO. MARYLAND,
COMMENCING MAY 31st., AND ENDING JUNE 3d., 1857.

Public worship commenced on Lord's day morning, the 31st of May; and to afford the large concourse of people present as favorable an opportunity of hearing the gospel preached as possible, there was preaching at three different places. At two of those places the preaching was all in the English language, and at the other place in the English and German.

The council meeting was opened on Monday morning, with devotional exercises. The standing committee was then appointed, and it immediately proceeded to prepare business for the meeting. While the standing committee was receiving the delegates, appointing the sub-committees &c., there was public preaching.

The sub-committees commenced reporting on Monday afternoon; and the following queries were reported, and answered as herein stated.

1. Concerning the use of ardent spirits among the Brethren.

Considered,—That every brother that is intrusted with the oversight of a church, should exert his influence by example and precept, to induce all the members of his congregation, to abstain altogether from the use of ardent spirits as an article of luxury, or as a drink; and not to give it to working hands to drink, admitting it only for medical and mechanical purposes. The same advice is given to all the officers in all the churches throughout our whole brotherhood.

2. Is it according to the gospel to have the supper on the table at the time the feet are washed?

Answer.—Inasmuch as it is not expressly declared that Jesus rose from the table, he may probably have risen from a prepared supper, and as the Brethren have the supper prepared before they proceed to the washing of feet, with their past practices in relation to these things we are satisfied.

3. Is it prudent to publish fictitious names to articles published in public prints?

Answered.—It is not prudent for brethren to do so.

4. Does that part of the eighteenth chapter of the gospel according to Matthew, which is read to applicants for baptism, cover all cases of trespasses and offences public and private?

Ans.—No,—It does not contain all the divine law upon the subject of offences, but it is the best rule to pursue with offending members.

5. When the churches send messengers to represent them in the annual council, should they not have their traveling expenses to, and from, the place of meeting, defrayed by the churches which send them?

Ans.—Yes, they should if they require it.

6. As the subject of slavery has often been before the annual meeting, and as it has always been considered that no brother can according to the gospel hold a fellow-creature in bondage —to which we say, amen,—What then is to be done with brethren who do not observe the advice given by the yearly meeting in this or in any other respect.

Ans.—That such churches or members should be visited, and if not willing to liberate their slaves, they should be dealt with according to the gospel manner of dealing with all gross transgressions.

7. A request for a committee to visit the church in Monroe county, Iowa.

The request was granted, and the following brethren were appointed on the committee: SAMUEL LEHMAN, CHRIST. LONG, GEORGE BUTTERBAUGH, DAN FRY, JOHN METZGER, SAM. GARVER, HIEL HAMILTON, and JOHN P. EBERSOLE.

8. The 24th query on the minutes of 1856 being brought forward, it was concluded best for such churches as have occasion to act on such cases, to act in the fear of the Lord, according to their knowledge of the cases.

9. Why do not the sisters break the bread, and pass the cup to each other in the same manner as the brethren do at the communion?

Ans.—Man being the head of the woman, and it having been the practice of the church from time immemorial for the officiating brethren to break the bread to the sisters, we know of no scriptural reason for making a change in our practice.

10. How is it considered for brethren, and especially ministering brethren, to adorn their children with ear rings, breast pins, finger rings, and jewelry in general, and send them from home to have them taught music, and to procure pianos for them?

Ans.—Brethren should not do so.

11. How is it considered for brethren to have Sabbath schools, conducted by the brethren?

Answer.—Inasmuch as we are commanded to bring up our children in the nurture and admonition of the Lord, we know of no scripture which condemns sabbath schools if conducted in gospel order, and if they are made the means of teaching scholars a knowledge of the scriptures.

12. How is it considered if a poor brother becomes insane, and void of all reason, so much so as to become dangerous and very troublesome, and a place can scarcely be obtained for him in a private family upon any condition, a poor house being in the county, are the brethren bound to keep him according to the gospel, or are they permitted to deliver him to the trustees of the poor to take charge of him?

Answer.—A member of the church should not be put into the poor house if it can possibly be avoided.

13. What right have any two or three churches to reconsider the action of another church, and that without any representation from the church upon whose decision they sit in judgment, and then reinstate members which said church had excluded?

Ans.—We consider that one branch of the church has no right to restore a member to his place in the church, when he had been excluded by another branch of the church, without the concurrence of the church which excluded him.

14. How is it considered if ministering brethren take as much as ten dollars as a fee for performing the marriage ceremony; and does the gospel allow ministers a fee under any circumstance?

Ans.—The gospel does not allow ministers to take a fee.

15. Is it really considered a sin according to the gospel, for members of the church to have their likeness taken?

Ans.—Members of the church should not have their likenesses taken.

16. Inasmuch, as it is considered by the Brethren that we have no right according to the Gospel, to use the law in collecting debts, or to sue at law; Would not a brother who has done so, or may do so, fall into the judgment of the church?

Ans. This subject has frequently been discussed in our annual meetings, and we cannot, we think, come to a better conclusion than our dear brethren came to in 1852, and as no brother should be his own judge in this matter, the brethren very *wisely* added the proviso, that in all cases the church should be consulted, *and if its council is disregarded,* those who disregard it will fall into the judgment of the church.

17. A request from the Clover Creek church in BLAIR Co. Pa. for the annual meeting in 1860. The request was favorably received and will be considered at a future meeting.

18. A request for a committee to visit the Swatara church in Dauphin Co. Pa. The request was granted, and the following brethren were appointed on the committee: Peter Long, Andrew Spanogle, Samuel Harley, John Glock, John Holsinger, and George Brumbaugh.

19. What are the views of the present annual council in regard to the contemplated school that was alluded to some time since in the Gospel Visiter?

Answered.— It is conforming to the world. The apostle Paul says, "knowledge puffeth up, but charity edifieth."

20. Do not those administrators of baptism, who make the candidates for baptism renounce *all the world,* require too much of the candidates, since we all have more or less to do with the world? Would it not be more proper to require of them to renounce only what is contrary to the Gospel?

Ans. The third article of the minutes of 1848. contains the proper renunciation of the world. The passage in that article referred to here, reads thus: "Dost thou renounce,—*all the sinful pleasures of this world?*"

21. Would it not be better in deciding upon all subjects brought before our annual meetings, to refer first to the word of God, instead of first referring to the old minutes?

Ans.— We think it always safest to refer first, to the word of God.

22. Is it agreeable to the Gospel for brethren to teach singing schools?

Ans. We consider it best for brethren not to teach singing school on Sunday or at night.

23. If persons who are not members of the church, become subscribers to the Gospel Visitor, should the editors send the minutes of the annual meeting to such?

Ans.— We think it not wrong to send the minutes of the annual meeting to all who desire them, and pay for them.

24. Would it not be best for churches in selecting delegates to represent them in the annual council, to make choice of one deacon, or of one lay-member to serve as a delegate in connection with one ministering brother, and thus relieve the ministry from the responsible position of being the exclusive advisers of the churches.

Ans.— We think it should be left to the churches to select such members for delegates as they may think proper.

25. It is requested that the 9th article of the minutes of 1855 be again taken into consideration, because of great difficulties and dissatisfaction which have arisen from the same. It seems according to that article, to be considered an error, to teach remission of sins before baptism. This seems difficult and dark, and we desire a better explanation of the matter. If we receive no more light to satisfy our members, and even our teachers, we have fears of serious troubles in the brotherhood.

Ans.— We do not think that we can give more satisfaction than is given in the 9th article of the minutes of 1855, as the sentiments there expressed seem to be in accordance with the Gospel, and we therefore adopt that answer.

26. A request for a committee to visit the church in Clarion Co. Pa. to settle difficulties. The request was granted, and the following brethren appointed on the committee: Andrew Spanogle, Abraham Rothrock, David Meyers, Joseph Hanawalt, and John Glock.

27. A request for a committee to visit the Ridge church in Cumberland Co. Pa. The request was granted, and the following brethren were appointed on the committee: Christian Keefer, Isaac Pfoutz, Jacob Saylor, Philip Boyle, and George Beer.

28. A request for a committee to visit the Tulpehocken church in Lebanon Co. Pa. to settle difficulties existing there. The request was granted, and the same committee appointed to visit this church, that was appointed to visit the Swatara church in Dauphin Co. Pa. (See article 18.)

29. The Marsh Creek church in Adams Co. Pa. requests a reconsideration of article No. 39, of the minutes of 1853, relating to the salutation of the kiss at baptism, the communion, and at ordinations.

Ans.— It is neither expedient nor desirable, to make any change in the aforesaid article of the minutes.

30. Is it consistent with the Gospel, for brethren to serve in the capacity of any of the civil officers under our government; and is there any material difference as to state, county, or township officers?

Ans. We consider it wrong for brethren to accept of any office which requires them to administer an oath, or to use physical force, in performing the duties of that office.

31. Would it not be advisable to change the time of holding our annual meetings, as Whitsuntide comes too early some seasons, especially in some parts of the country?

Ans. We judge it best to make no change in the time of holding our annual council.

32. If a brother removes from one church to another and is received by the church to which he removes as a full member, by certificate or otherwise, and afterwards a difficulty arises with him in the church in which he formerly resided, is his case to be tried in the church into which he removed, or is he to have his trial in the church in which the difficulty originated?

Ans. It is judged proper that his case be referred back to the church from which he removed.

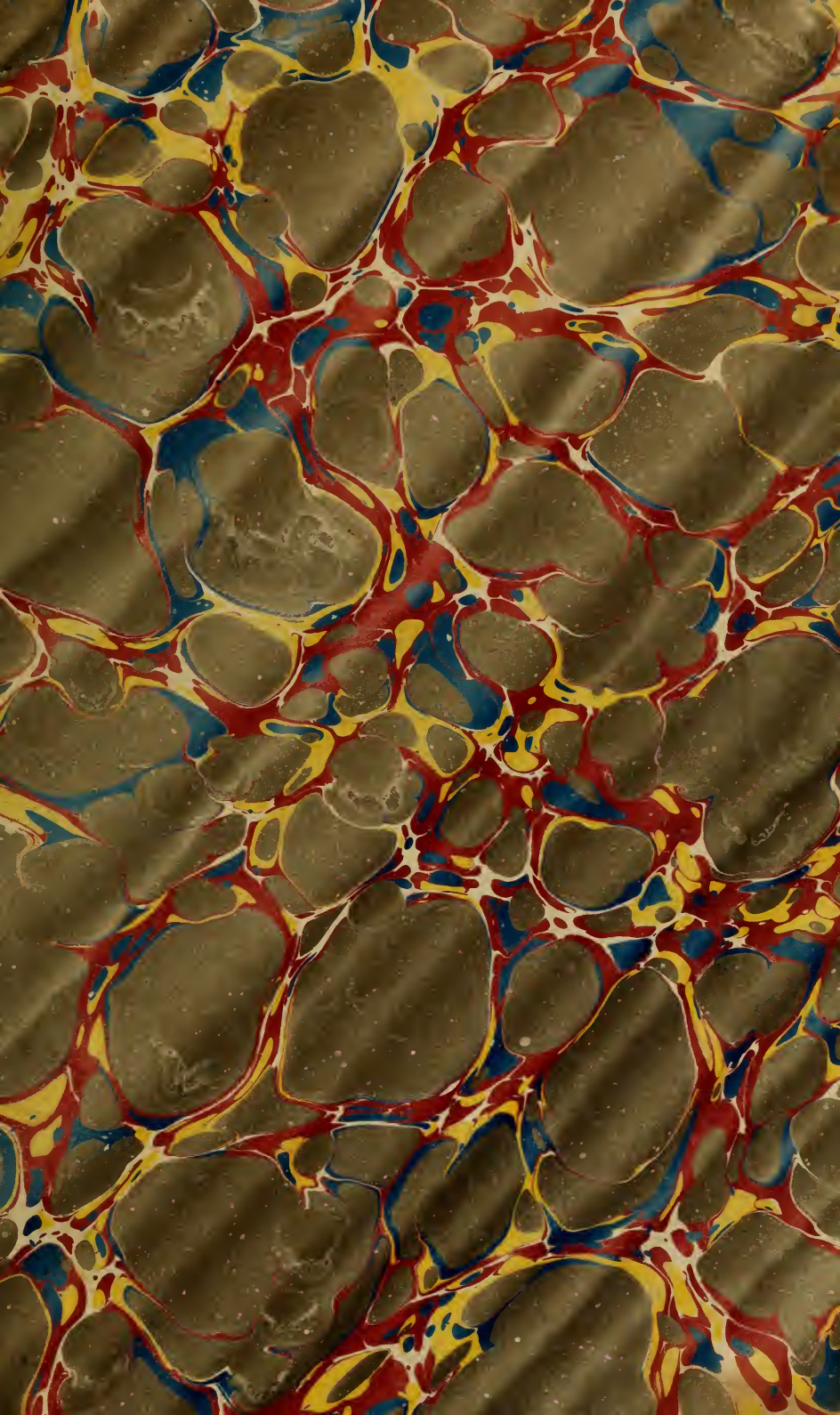
33. A request from the Elk Creek church, in Somerset Co. Pa., for the annual meeting in 1859. The request was favorably received, but no definite decision made.

34. A request from the Lime stone church, in Washington Co. Tennessee, for the annual meeting as soon as convenient, if suitable, in 1860. The request was favorably received, but no answer given.

35. A request for a committee to visit the Ashland church in Ashland Co. O. The request was granted, and and the following brethren were appointed: J. P. Ebersole, Joseph Showalter, Henry Davy, Christian Wise, and David Fackler.

36. A renewal of the request from the Bachelor Run church, Indiana, for the annual meeting of 1858. This request was thankfully received, and granted. Consequently our next Y. M. will be held, the Lord willing, on Pentecost 1858, with the brethren of Bachelor Run church, Carroll Co. Indiana. The place of meeting will be the Bachelor Run meetinghouse, 10 miles South East of Delphi. Persons traveling by public conveyance will go to Delphi.

JOHN H. UMSTAD,
ANDREW SPANOGLE.
CHRIST. KEEFER.
JOHN WINE.
ABRAHAM NEFF.
J. P. EBERSOLE.
GEORGE HOKE.
JOHN METZGER.
ABRAHAM MOSS.
JOSEPH EMMERT.
SAMUEL GARVER.

D. P. SAYLOR, Clerk.
JAMES QUINTER Asst. Clerk.

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